

gay community news

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BERG & MATLOVICH

**Special Issue on Pornography
Charges of Harassment in Providence
Report: Who Killed Dale Barbre?**

gay community news

December 23, 1978

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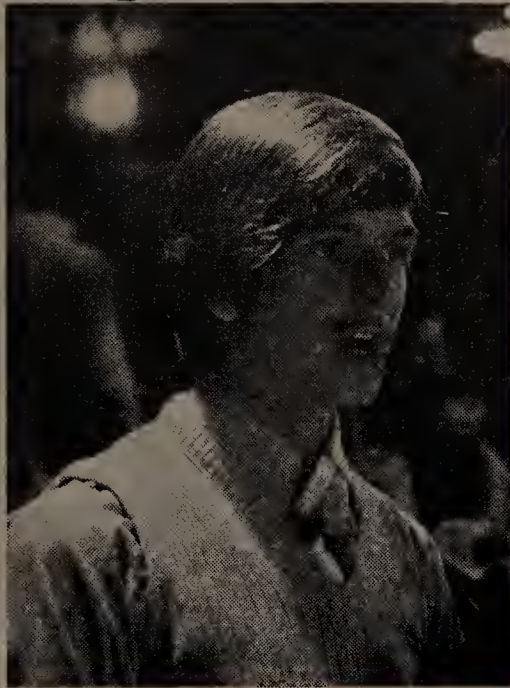
Vol. 6, No. 22

Leonard Matlovich and Vernon Berg Win Court Rules Against Military Discharges of Gays

By John J. Graczak

WASHINGTON, DC — Vernon Berg III and Leonard Matlovich won a significant advance in their struggles with the United States Armed Forces in a Dec. 6 decision of the U.S. Court of Appeals. The three-person panel of judges ruled in effect that the military may not discharge an individual solely on the grounds of homosexuality, but must specify why the discharge is appropriate.

Berg's and Matlovich's cases were heard separately on the same day by the court, and the directives to the Navy and the Air Force are identical in content. According to the court, the Armed Forces had demonstrated, particularly in the 1974 case of *Champane v. Schlessinger*, that it does not discharge all those found to be homosexual. The Armed Forces at that time argued that discharge for homosexuality was not mandatory, but that the military used individual discretion, with exception clauses existing in the regulations. Based on that previous case, the military must demonstrate why both Matlovich and Berg were dis-



Vernon Berg

charged or reinstate both plaintiffs.

Pentagon Reacts

Capt. Doug Kennet of the Pentagon told *GCN* that "our people are meeting now to present reasons for the discharge of Mr. Matlovich . . . the mili-



Leonard Matlovich

tary needs to more fully explain its wording in the regulations." When asked on what grounds exceptions were made for discharging a known homosexual in the military, Kennet responded, "You must understand that

each case of each individual is looked at individually." Both Berg and Matlovich had impeccable service records.

The military may either comply with the ruling of the court, in which case the reasons presented would be tested in the lower courts, or challenge the ruling in litigation before the U.S. Supreme Court. In order for the case to be argued before the Supreme Court, the Solicitor General of the United States must grant his approval.

Assistant Attorney General Barbara Babcock is at present preparing a recommendation to the Solicitor General concerning further litigation. Babcock informed *GCN* that "at this time we are working at putting together a unified position of [the Dept. of] Justice. I expect that it will be completed by next week, and at that time will be presented to the Solicitor General . . . the Solicitor General does not always follow our recommendations, but he usually does."

Babcock had stated, in a memorandum to the Navy Judge Advocate General in March of 1977, that "The

Continued on Page 9

Police Raid in Providence Brings Charges of Harassment

By Jim Marko

PROVIDENCE, RI — The American Civil Liberties Union here has joined gay organizations and individuals in condemning the recent raid by Providence police on the CBC Club. Michael Dollinger, Executive Director of the ACLU in Rhode Island, called the police action "unlawful and in flagrant violation of the rights of the club and its members."

Vice squad detectives raided the gay bathhouse in the early morning hours of December 5. Eighteen men, including a 17-year-old, were taken into custody at that time. The seventeen-year-old and four of the men were charged. One of those, Edward McLaughlin, was the youth services coordinator for the city's CETA jobs program. McLaughlin was charged with "loitering for prostitution."

Although police claimed the raid was conducted in a search for illegal drugs, Dollinger pointed out that the raiding officers had no arrest warrant for the individual eventually charged with possession of less than two ounces of marijuana and a small quantity of Valium.

"We feel the reason for this raid," Dollinger told *GCN*, "is the continuing criticism of the police and charges of police brutality." Dollinger charged that the police were harassing the gay community "as a public relations ploy to regain the support of public opinion that they were losing as a result of continuing charges of brutality and white-wash."

Five years ago, the Providence Police Dept. was placed under court order to review internally any citizen complaints, to investigate those complaints and hold public hearings on any

charges. Attorney Dollinger said that there have been a number of recent questions from the public as to how well the Department was carrying out the court order.

Although the CBC has re-opened, Providence Police Chief Angelo Ricci is planning to oppose the license renewal of the gay business. The Chief said that he sees the bathhouse as a "threat to children." Ricci said he was afraid the club members "will be roaming city streets." "I can do nothing about what the homosexuals do in the privacy of their homes," Ricci said. "But once they hang a license on the wall, it becomes my business."

The ACLU's Dollinger told *GCN* that the Chief's remarks indicate there may be a crackdown against all gay establishments in Providence. "I would not be surprised if police started

looking into bars and other areas. . . . It's like declaring open season on gays," Dollinger said.

Along with the complaints from the ACLU, the Rhode Island affiliate of the National Gay Task Force has vigorously condemned the CBC raid. NGTF representative Charles Noice charged that the raid was illegal and violated the rights of the patrons and management of the club.

Noice said that the raid by the police "is yet another example of police harassment against the gay community. . . . Giving the public the idea that the club is a house of prostitution is totally unjustified and is being used as an excuse to close the club."

Noice charged that "the police are using the incident to give the public a bad impression of an already unpopular group of citizens."

Gay Survival Fund Fights for Recognition as Political Party

By Cindy Stein

MINNEAPOLIS — On Dec. 8 the Gay Survival Fund, a political party based here, sought relief from that state's courts in its fight for status as a major political party.

The GSF was forced to resort to the courts after being denied major party status by the Secretary of State of Minnesota. A hearing was held in the Ramsey county district court in which Jack Baker, attorney for the party, argued that his ability, as a GSF candidate for the state Supreme Court, to procure 23 per cent of the statewide vote entitled GSF, under the laws of Minnesota, to be recognized as a major political party. Baker had run for the office in a non-partisan election so his name, as it appeared on the ballot, was not affiliated with any party in the state. Non-partisan elections, however, are quite common in Minnesota and voters are always made aware, by the major parties, of the alignments of each particular candidate.

In the Dec. 8 hearing, the Attorney

General arguing on behalf of the Secretary of State and the Commissioner of the Department of Revenue (who has been prohibited by the court from distributing 1978 individual tax return forms pending resolution of the suit because of the advantages major political parties have in procuring deductible contributions) asserted that non-partisan elections are exceptions to the laws of the state which require the Secretary to give major party status to those organizations which present candidates for office who receive at least five per cent of the total statewide vote for that office.

Tom Burke, political coordinator of GSF, contends that the Secretary's resistance to the party is actually a political fight being waged by the traditionally "liberal" Democratic-Farm-Labor Party which, in light of its recent poor showing at the polls in November, is trying to block the establishment of GSF whose progressive stance could further weaken the power and unity of DFL.

The Gay Survival Fund, which began as a political committee of the Target City Coalition, a Minneapolis gay organization, is committed, first and foremost, to the establishment of equality for all people, regardless of sexual preference. The GSF decided to split from the traditional political bodies, particularly from the DFL, when the most prominent DFL members refused to endorse the equality statement of the party in October of 1977:

Whatever any one person may do by right in society, anyone else may also do. Whatever any two people may do by right in society, any two others may also do.

Last May, GSF placed on file with the Secretary of State enough petitions (over 2,000) to entitle it to be recognized as a minor political party. Elevation to the "major party" status would not only give GSF greater visibility in the state, but would place it more prominently on citizens' income tax returns as a party to which contributions could be made tax deductible.

The long range goal of GSF is, according to Burke, "establishment of the equality principle in concrete form" through representation in the existing political structures.

Jack Baker was the first candidate on the ballot who was affiliated with GSF and the only GSF office seeker in last November's election. Baker, a former student body president at the University of Minnesota and the only person to be elected to that office a second time, lost his bid for a seat on the Minnesota Supreme Court to the incumbent justice who had written the opinion, in the early 1970s, which denied two men the right to legally marry.

GSF intends to place other candidates on the ballot in upcoming races and particularly is eyeing the 1979 Minneapolis citywide elections. The party invites all supporters and politicians who are committed to the GSF equality principle. At present there has been "no direct lesbian participation" in GSF although the party is open to both lesbians and gay men.

NEWS NOTES

QUOTE OF THE WEEK

"For gay people the war is on, but the way to fight is not through politics. The way is through pleasure. So when things get tough, my advice to readers is don't run to the [National Gay] Task Force. Forget about City Hall. Go to Christopher Street. And handle matters your own way." — author and columnist Arthur Bell in the *Village Voice*, Dec. 11, 1978.

DOCTORS TREATING GAYS

CHICAGO, IL — Nearly two-thirds of the physicians responding to a recent survey said they have no qualms about treating gay patients. The results were in a survey of one thousands doctors in seven specialties taken by the American Medical Association.

Sixty-one percent of the responding physicians said, "It doesn't bother me at all" to treat gay men, but 33.5% said, "I'm sometimes uncomfortable."

Nearly two percent said, "I'm often uncomfortable," and the remainder did not reply.

Only 1.1% of the surveyed doctors said they tell gay patients they would rather that they see another doctor.

STUDENTS ON GAY TEACHERS

NEW YORK CITY — A recent survey shows that 69% of the nation's high school students "feel a teacher's sexual preference has nothing to do with job performance."

The nationwide poll, conducted among 21,000 juniors and seniors in the new edition of "Who's Who of American High School Students," found 81% linked to organized religion, 76% not having sexual intercourse yet, 60% intending to abstain from sex until they marry and 54% who would not live with someone before marriage.

More than half of those high school students surveyed said their religious beliefs played an important role in their moral standards and actions.

DISCRIMINATION IN SCHOOLS

SAN DIEGO, CA — Trustees of the nation's largest system of higher education are expected to act next month on a proposal to prohibit employment discrimination on the basis of sexual orientation.

The trustees of the California State University and Colleges (CSUC) are expected to act on a resolution which would amend the systemwide affirmative action policy. The amendment would add age, marital status and sexual preference to the employment discriminations prohibited within the system.

The item is on the agenda for action at the January 23-24 meeting of the CSUC trustees.

ARREST IN BALTIMORE MURDER

BALTIMORE — A Baltimore man now being held in Florida in connection with a kidnaping and robbery has been charged by police here with the murder of a Bolton, Md., gay man.

Police officers said two other men, one of whom is in a Baltimore jail, have been identified as suspects in the murder of Jack Perkins.

Perkins was found strangled, bound and gagged in the bedroom of his apartment on Nov. 15. Detectives said the suspect being charged with the slaying of Perkins has been identified as Shane M. McCallum.

McCallum reportedly admitted to Florida authorities that he was wanted in Baltimore for questioning in the Perkins killing.

DISCRIMINATION IN MINES

WASHINGTON, DC — A coal company in Pittsburgh has agreed to pay \$370,000 to 78 women who were denied jobs at its mines because of sex discrimination. The Department of the Interior announced that the voluntary agreement calls for the Consolidation Coal Co. to give cash awards to women who had unsuccessfully sought jobs with the firm between 1972 and 1976.

Women now being hired by the firm are receiving full employment status. Department officials said that Consolidation Coal had been unusual among coal companies accused of discrimination because it had admitted the problem and expressed a willingness to make amends. No litigation was involved in the settlement.

G.B.A. ELECTS BOARD

BOSTON — The Gay Business Association elected their board of directors for 1979 at their organizational meeting held Nov. 28 at the Ideal Diner, 21 Huntington Ave., Boston.

Elected were Michael Campbell, Linda Carford, Phyllis Carford, Larry Kessler, Brian J. Moran, Esq., Judy Previte, Lee Ridgway, Richard Rubino, Esq., Robert Saltiero, and Mark Zimmerman.

Michael Campbell and Linda Carford will serve as co-chairpeople of the association, which was founded in December 1976.

BROWN SUES DIANA PRESS

OAKLAND, CA — Author Rita Mae Brown has filed a lawsuit against Diana Press. The suit concerns three works by Brown, *Songs for a Handsome Woman*, *The Hand That Cradles the Rock* and *A Plain Brown Wrapper*, and calls for a complete financial accounting, return of rights and punitive damages of \$25,000.

According to an attorney for Brown, Charles Breyer, there have been problems in the payment of royalties to the author. Breyer also says that inadequate statements of accounting have created "a material breach of her agreement with Diana Press."

According to the book publishing trade publication *Publishers Weekly*, other authors on the Diana Press backlist are considering similar lawsuits. Barbara Grier, co-author of *Lesbian Lives*, told *Weekly* that she may file suit by the first of this year.

Diana Press spokesperson Ann Bernard noted that the small publishing house has been plagued by problems of fire and vandalism. She added that many financial records were destroyed during the past two years.

AFL-CIO AND THE ERA

MIAMI BEACH — Just one day after the Miami Beach Tourism Development Authority announced that the Legislature's refusal to ratify the Equal Rights Amendment has cost this city more than \$14 million in lost convention business, the AFL-CIO said it would hold its 1979 convention here.

Al Zack, a spokesperson for AFL-CIO president George Meany, said the organization disagreed with those who wanted to boycott Florida hotels because of the non-ratification of the ERA.

"We have supported ERA all the way," Zack said. "But we feel the workers in hotels, restaurants and other related businesses should not be penalized by failure of the legislation."

According to Florida officials, three major associations have canceled Florida conventions for 1979. Citing the ERA failure, the National Education Association, the American Librarians Association, and the American Psychiatrists Association canceled.

ERA WORKS

WASHINGTON, DC — The U.S. Civil Rights Commission has argued for adoption of the Equal Rights Amendment. In a recently released report the Commission, an independent agency, surveyed the experiences in states that have put equal rights provisions in their constitutions.

The experiences of the 14 states indicate that ERA would not compel states to recognize gay marriages, would not lead to joint use of public restrooms by men and women, and does not pose a threat to religious institutions, the report said. All of these issues, and others, are used by organizations opposed to ERA.

"The orderly and non-chaotic way in which progress has been made under state amendments is proof that the equal rights principle as a constitutional mandate can and does work so as to strengthen our society," the commission said.

INTEGRITY IN WESTERN MASS.

FLORENCE, MA — The national President of Integrity, the organization for gay Episcopalians and others, has announced the formation of a new chapter in Western Massachusetts. Margaret Putnam has been appointed Convenor of that chapter in Florence.

Putnam has been long active in the Episcopal Diocese of Western Massachusetts and became interested in forming a chapter in this part of the state.

Putnam is still searching for a parish where the group could meet. Meetings will be held in private homes while that search continues.

For further information, interested individuals can contact Margaret Putnam at (413) 584-1189.

'LEWD' CASE DROPPED

LOWELL, MA — A 25-year-old Lawrence man had his case dismissed on Dec. 11 in Middlesex Superior Court by Judge Frances Gibbons on the grounds that the charge — "being a lewd person in speech or behavior" — violated the ruling of the Supreme Judicial Court in *Commonwealth v. Templeman* [See GCN, Dec. 2]. The defendant was arrested in September by two Westford police officers in the Route 3 rest area at 2:00 a.m. after he allegedly solicited an 18-year-old man who was being used as a "decoy" by the police.

In making the ruling over the objections of the Middlesex County District Attorney, Judge Gibbons noted that private speech cannot constitute lewdness, under the *Templeman* decision.

DIGRAZIA FIRED

ROCKVILLE, MD — Former Baston Police Commissioner Robert J. diGrazia was fired from his position as Chief of Police in Montgomery County, Maryland, on Dec. 7 by newly elected county administrator Charles Gilchrist. DiGrazia left Boston in 1976 after four years during which he gained wide local popularity for his reforms, at the expense of antagonizing the police union. He had similar difficulties in Maryland, where Gilchrist criticized him for stating that "50 percent of police officers are not qualified" and that "most police officers see the community as the enemy."

PRIVACY RIGHTS

WASHINGTON, DC — As the U.S. Supreme Court began its three week Christmas recess, it announced a decision to refuse to hear the appeal of two Cannellsville, Pa., library employees who were fired because they live together out of wedlock.

With Associate Justice William J. Brennan and Associate Justice Thurgood Marshall dissenting, the Court refused to listen to the couple's plea to be able to raise their child even though they were not married.

Justice Marshall said the Court should review what he called "such administrative meddling with important personal rights."

MORE WOMEN DEMOCRATS

MEMPHIS, TN — Meeting in a midterm convention, Democrats took action recently requiring that half the delegates to the party's 1980 national convention be women.

The action followed almost a decade of lobbying by women's groups and will drastically alter the makeup of the party's nominating convention which has been traditionally dominated by men.

The only voice raised against the party executive committee's vote to increase the number of women delegates came from a state senator from Louisiana. Henry Braden said the rule change "smacks of quotas."

Meanwhile, Baltimore activist Barbara Mikulski warned women delegates in Memphis that their mere increase in numbers is not enough.

"We're not gathering here in Memphis to sing a hallelujah chorus to Jimmy Carter," she told a women's caucus. "We're not an a cappella chorus to sing 'amen' to every existing Administration policy."

D.C. GAYS AND WOMEN

WASHINGTON, D.C. — Gay rights leaders and political activists have submitted a 32 point agenda for the new District administration. It includes a request that gay men and lesbians be appointed to a city board or commission.

The agenda was submitted with hopes for a favorable response from mayor-elect Marion Barry. During the early days of his campaign, Barry praised gay support during the month of March as the "New Hampshire of D.C."

A coalition of women and feminist groups have also reminded Barry of their support. The coalition has given him a list of thirty women it considers qualified for top appointive jobs in the new administration.

DEMONSTRATION AGAINST ANITA

COLUMBUS, OH — About 200 people demonstrated against Anita Bryant during an appearance by the anti-gay singer at a convention in this city. The Nov. 27 demonstration occurred while Bryant was entertaining at the Farm Bureau Federation convention.

The protest was called by the Central Ohio Gay Coalition and was supported by the Ohio Gay Rights Coalition and other groups and individuals throughout the state.

Organizers Say Village Gas Station Demonstration Succeeds

By Harold Pickett

NEW YORK CITY — On December 1, representatives of Lesbians Rising and Gay Men's Alliance picked up a signed statement of non-discrimination from Joe Monti, co-owner of the Village Gas 'n Go Texaco service station, located on 8th Avenue at 13th Street.

Several telephone conversations during the week between the groups and Monti, as well as Abe Rapp, from whom Monti has the station leased, resulted in the eventual signing of the statement.

A one and one-half hour demonstration and leafletting was held at Gas 'n Go on Saturday, Nov. 25, protesting the "rude and hostile" treatment of a customer who had attempted to pay for cigarettes using a bill on which the phrase "Gay Money" was written. Gay Youth and the Gay Activists Alliance endorsed and participated in the action.

Monti at first refused to sign the statement unless it included his claim that the incident was the fault of the customer, who he described as "offensive." Monti further claimed the customer "made passes at me" and wanted the particular man involved in the incident to be excluded, in writing, from the policy statement.

The groups flatly rejected Monti's



Lainie Wilser

Demonstrators march at Village Gas'nGo station.

claims and requests and presented him with a letter to this effect:

"Knowing the character of the gay man involved in the Gay Money incident, we do not believe the customer was in any way at fault, either by personal manner or action. We view the incident as an example of anti-gay bigotry and discrimination. Thus, we call for public demonstrations and a

general boycott. Upon receipt of the attached statement, signed by the Gas 'n Go co-owner involved in the incident, we will cease our public demonstrations."

The groups informed Rapp and Monti that, without the signed statement, they were planning a full week-end of demonstrations with different groups filling the various shifts, print-

ing an additional 5,000 boycott leaflets, and planning a mailing to all gay groups, women's groups, and other activist organizations. During that week, the steering committee of the Coalition for Lesbian and Gay Rights also voted to endorse and support the action.

The statement to Lesbians Rising and Gay Men's Alliance affirmed, "As the co-owner of the Gas 'n Go Texaco service station, who was personally involved in the Gay Money incident, I affirm that I will extend courteous treatment to all of our customers, including lesbians and gay men."

"We will accept paper money on which is clearly written the words 'Gay Money'."

"We will not discriminate against lesbians and gay men in any way."

Monti wrote underneath the sentence about accepting Gay Money: "As long as it's United States of America legal tender!" The groups found this to be an acceptable addition to the policy statement.

Upon receipt of the statement, the groups cancelled plans for further actions at the Village Gas 'n Go. They are prepared to picket and boycott any other merchants who treat lesbians and gay customers rudely or who refuse to accept paper money on which is clearly written the words "Gay Money."

Boston Police Officers Appeal Suspensions in Beating of Youths

By David Brill

BOSTON — Counsel for the Boston Police Patrolmen's Association appeared before a Massachusetts Civil Service Commission hearing officer on Wednesday, Dec. 13, to appeal the suspensions of Officers Thomas Clifford and John Gillespie, who were suspended without pay for three months by the Boston Police Department for abusing three gay youths [see *GCN*, Oct. 14, 1978].

Public employees in Massachusetts are entitled to a *de novo* hearing before the Civil Service Commission to appeal disciplinary actions of the appointing authority; i.e., a completely new trial with the evidence that was presented during four days of testimony this summer. John W. Fieldsteel, legal

counsel for Police Commissioner Joseph M. Jordan, represented the City of Boston during the proceedings to defeat Jordan's suspensions of the two officers.

Two of the complainants testified on Wednesday — Amandio Guerriero and Marc Wood. They described the incident that occurred on Aug. 18, 1977, and explained what they did to report it, in testimony before Hearing Officer William T. Koski.

McGee also delivered a lengthy soliloquy, urging the hearing officer to bar this reporter from the hearing room. McGee called *GCN*'s coverage of the trial "inaccurate and inflammatory," but his motion was ignored.

Accept Prior Testimony?

Police Union Attorney Frank McGee and Fieldsteel debated for ten minutes

as to whether the testimony of Lawrence Brown — which was available on tape from Brown's prior testimony in July — could be admitted. Brown has moved to Los Angeles since the incident, but was able to testify in July after a collection was taken up in the local gay community to pay for his round trip expenses.

Fieldsteel asserted that Brown — the youth most severely injured in the incident — was an "unavailable witness" because of his California address. He moved to accept the prior recorded testimony. McGee countered that the hearing was a *de novo* one, and that prior recorded testimony was unacceptable. In the end, Koski accepted Fieldsteel's position, and Brown's prior testimony was accepted.

McGee also reiterated his threat to

sue *GCN* for its publication "without prior authorization" of the cartoon which appeared in a special pre-election issue of *Pax Centurion*, the police newspaper.

Koski adjourned the hearing until Jan. 10 at which time Rev. Randall Gibson of the Charles Street Meetinghouse is expected to testify on behalf of the city, while McGee is expected to bring his own witnesses as well.

No Torf Testimony

McGee indicated that he would not summon Morris J. Torf, a Norfolk County deputy sheriff who had claimed to witness the incident [see *GCN*, Sept. 16, 1978]. Asked why Torf — a well-known Park Square habitue — would not be called, McGee responded, "After what you [*GCN*] wrote about him?"

Dan White Pleads Insanity in Murders of Milk and Moscone

SAN FRANCISCO — Former City Supervisor Dan White, charged with two counts of first-degree murder in the killings of Harvey Milk and Mayor George Moscone, has entered a plea of not guilty by reason of insanity.

At a short court hearing on Wednesday, Dec. 13, White said nothing as he was ordered held on \$1 million bail for a court appearance Jan. 17.

Harvey Milk and Mayor Moscone were killed in City Hall on Nov. 27. Shortly after the shootings, White turned himself in to police.

White's attorney Douglas Schmidt told news people that he would not ask that the trial be moved out of San Francisco. "There are a lot of sympathetic people," Schmidt said. Another reason he said that he would not ask for a

change of venue was that San Franciscans voted against Proposition 7, the death penalty measure, in last month's election. The bill was overwhelmingly passed by California voters and contains provisions that could send White, a former police officer and firefighter, to the gas chamber if convicted.

Schmidt told the *San Francisco Examiner* that White was very depressed and thought his being in jail was a dream.

White has been described by former co-workers as the greatest advocate of law and order while on the Board of Supervisors. He was the only member to vote against the gay rights ordinance in San Francisco. He was also the only member of the Board to announce his support of the death penalty Proposition 7.

Replacing Harvey Milk

A spokesperson for Acting Mayor Dianne Feinstein told *GCN* this week that there "is no word yet on a replacement" for the slain Milk.

Over 30 candidates, including a number of national and local gay activists, have presented their names to Feinstein. "She is taking a good long look at all the candidates," the spokesperson said.

"She feels morally bound to name a gay person to the seat and is also taking



Dan White

into consideration the list of names left by Harvey," the spokesperson said.

Milk named at least four persons who might succeed him if he were killed in office. The names were part of a remarkable tape recorded message left by the slain Supervisor [see *GCN* Vol. 6, No. 21].

Recruitment of Gay Police Halted by San Francisco Court Action

SAN FRANCISCO — The historic effort by this city to hire openly gay police officers has been halted by a Federal judge. Late last week, U.S. Federal Court Judge Robert F. Peckham issued a temporary restraining order enjoining the city from continuing the recruitment effort.

The order was issued after a number of minority and public interest groups filed a brief alleging that the Civil Service Commission had not made a statement of goals for the recruiting of women and minorities. The motion, filed by Public Advocates attorney Robert Gnaizda, also charged that the entrance examination for police officers had not been completed before the recruitment drive began. Attorney Gnaizda filed his motion on behalf of

the Officers for Justice (a police union), the San Francisco National Organization for Women chapter, Chinese Affirmative Action and thirty-nine individuals.

According to San Francisco's *Sentinel*, Gnaizda and his clients had no objections to the department actively seeking lesbians and gay men for the police force. The attorney told the *Sentinel* that in his motion he had praised Police Chief Charles Gain for his efforts in that area.

The director of the effort to hire gays told the *Sentinel* that the court decision would slow the program down. Sylvie Jacobsen said that because of the order, "we cannot participate in any active recruitment and I, personally, am very upset."

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12,000

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GCN welcomes letters to Community Voices. If at all possible, your letters should be typed and double-spaced. Anonymous letters will not be published, but names will be withheld on request. Letters should be addressed to Community Voices, GCN, 22 Bromfield St., Boston, MA 02108.

bagels

Dear Editors:

On behalf of the *Boston Area Gay and Lesbians Schoolworkers* we would like to express our gratitude to the Lesbian Task Force of the National Organization for Women for their efforts in organizing fundraising activities to assist in the effort to defeat the Briggs initiative.

As Gay and Lesbian schoolworkers it was indeed gratifying to witness this effort which was primarily conducted by non-school workers to defeat the initiative. Although Proposition 6 directly threatened gay schoolworkers it is ultimately a threat to the civil rights of all gay people. The Task Force saw this threat and was willing to commit much time and effort to insure its defeat.

We would also like to thank Lenny Matlovich and Charlotte Bunch for their efforts in this endeavor. Further thanks go to the following establishments for their support in this fundraising effort: The House Restaurant, Somewhere, The Bar, 119 Merrimac, Chaps, Randolph Country Club, Herbies and other establishments who donated merchandise for the fund raising.

Sincerely,
Name Withheld
Representative for BAGALS
Boston

the fourth estate

Dear GCN,

The tragic assassinations of San Francisco's Mayor George Moscone and Supervisor Harvey Milk were the direct result of a sick mind finally going over the brink. But the coverage of these events by the straight media, I feel has left a great deal to be desired.

The press and national news have been emphasizing that there is no apparent connection between the murders of Moscone and Milk and Jim Jones' Peoples Temple. Of course, there is no connection between the two. To state the obvious, in my mind, causes more people to assume that there was, in fact, a connection.

The "rationale" behind the two killings should be clear to anyone who has followed San Francisco politics even cursorily. Dan White, the suspect currently held by the police, had been a "law and order" member of the Board of Supervisors who, as far as I know, was the only member of the Board openly hostile to the gay community. Harvey Milk was the only gay member of the Board and Mayor Moscone, who worked tirelessly in behalf of all San Franciscans, straight and gay alike, proved himself a true friend of the gay community. Moscone's comments and actions against Proposition 6 on the November ballot in California was just one more example of George Moscone's understanding and courage in the face of bald hatred and bigotry.

Yet none of this had made its way into the media's reporting of the tragic events of this past week. Why not? I can well imagine what the press would have said had the suspect been gay and the men killed anti-gay. But that's not the case and the press chose instead to ignore some very salient facts which the people have the right to know.

Sincerely,
Louis B: Briasco
East Boston, MA

SPEAKING OUT

Free Youth

By Curtis Mason
Gay Youth New York

A controversy over the Committee for Gay Youth seems to be brewing in Boston. As a member of Gay Youth New York, and as an angry young man, I would like to cite some observations about the situation in Boston. Although I am not a member of the Gay Community in Boston, I have discussed this situation with Boston Gay Youth and we deal with similar issues in New York. These issues involve ALL young people, not just Gay Youth. Hence, it is an issue that all young people must face: how much control will we be able to exert over our lives and bodies.

As young Gays, we strive to liberate ourselves from heterosexual parents and their institutions. But many of us thought that once we escaped the clutches of heterosexual society, we would be free to develop our full potential as human beings. However, now we find that we liberate ourselves from the oppressive forces of homosexual institutions as well. For instance, the refusal of many elements within the community to interact with us as real, thinking, capable

where's your
check, doll?

Gay Community News:

While reading the September fourth issue of the Lambda Letter, I came across your advertisement for an editor.

Do you mind if I ask you a question? Was the \$70.00 a week salary for real? I couldn't possibly live on that amount out here, let alone in Boston!

You want a person who's devoted to the gay cause, yet you pay him less than the wage paid to most floor sweepers. In case you haven't purchased a calendar in over twenty years, it's 1978! If you want professionalism you're going to learn to pay for it. The same goes for most business in the U.S.

Yours truly,
Dean Berry
Wells, Nevada

more angry
young men

To GCN Editor:

A healthy internal revolution! See GCN letters "A better idea" and "An angry young man." A post-Stonewallian generation has come forth. And here we are! Make room for us. Push over. How does it feel? You won't yield.

Save Our Children became We Are Your Children — but now it's We *Were* Your Children. We're our own people. We're here to tear down your fabricated "Pubescent Curtain," — to blot out your cute little kiddy-korner with its patronizing occasional pip-squeak selection — to expose your hypocritical Project X (X indeed!), Committee Y (Y indeed?), and your Pan-american-youth-policy (Zed, Amen!). We will play the part of a Fourth World, a thorn in your flesh until you're ready to see there's only one world: a gay One.

We refuse to deal with your "carefully screened, checked out, qualified professional" representatives. We will love anybody we damn well choose and welcome anybody loving us who damn well chooses. No longer will you get away with *using us* as your decoy of untouchable respectability. It's your official policy, stated or unstated, to go hush-hush about "minors" because you're afraid it might endanger your special interests with straight society. The "Gay Community" so called is practicing child sacrifice to further its own ends. We have been your victims. Your institutions were important historical stepping stones. Now they rot. Continuous revolution goes on and you're not with it with your alcoholic, tawdry, self-indulgent subculture.

Put out to pasture your dialectic writers, they deserve a good green one, but the revolution must go on. Please, this is not inverted ageism. It's just that it's *no* fault to grow older, but it's *some* fault to die when you're still living. There's a famous revolutionist in Ojai, California, who is 85 (eighty-five) whose initials are J.K. (I'm sure you could care less) who knows the true meaning of revolution. We will learn *with* (not *from*) him and not follow your self-entrapped decadence. There's another famous revolutionist in Argentina, who is only half 85, whose initials are D.C. (I'm sure you could care less). We will learn with him too, not from NGTF.

You see fit to print a bar guide every week, but can't find that much space for poetry. Is gayness a bloody Mary (escape) or is it poetry (creativity)? Oh, please don't go looking for poetry now and come up with that Gay Sunshine rot of some monkey-with-hard-on twanging away at it with a fiddle-bow. Mr. and Mrs. Lavendar, be real.

Name Withheld
Arlington, VA

NOW critique

Dear Editor:

Cindy Stein's article, "Lesbians in NOW: The Lavender Menace Lives," is a generally positive critique of the lesbian issue within national NOW; however, it incorrectly states that 1) Del Martin and I had run for the National Board of Directors of NOW in 1973 as "open lesbians"; 2) the questionnaire distributed by the Lesbian Rights Caucus at the NOW Conference was "written by Scott"; and 3) the Sexuality and Lesbian Task Force formed in NOW before the 1973 Conference "remained ineffectual on the issue of lesbian rights due to disinterested leadership."

1) I did not run for the Board in 1973 as an "open lesbian"; I ran as a representative of the Western Region on a political action platform that included lesbian rights. Del Martin rightfully deserves the sole credit for being the first woman to campaign for the NOW Board or for any national NOW office as a lesbian representing the rights and interests of lesbian women. She was elected by a wide margin at the 1973 Conference.

2) Again, the credit is misplaced: I did not write the questionnaire distributed by the Lesbian Caucus to candidates at the 1973 NOW Conference. I did suggest the idea of a questionnaire when the Caucus was seeking to endorse candidates supportive of lesbian rights; but it was Sidney Abbott and others who wrote, distributed, and evaluated the questionnaire, and provided the leadership for lesbian issues at the conference.

3) Re the 1973 NOW Task Force on Sexuality and Lesbianism: the leadership of this task force was neither ineffectual nor disinterested; on the contrary, it was the task force leadership that remained persistent and dedicated during very difficult times in NOW, when lesbian rights was not the priority it later became.

4) Another point, critical to the historical record: it is true that the original Lesbian Rights Resolution passed by the 1971 NOW Conference was initiated and coordinated by local Los Angeles NOW members — both lesbian and non-lesbian — and we are very proud of that. But the struggle to recognize the oppression of lesbian women as a feminist issue within NOW was launched and waged before us by lesbian feminist leaders, such as Del Martin, Phyllis Lyon, Barbara Love, Sidney Abbott, and others, who created the consciousness and atmosphere that made acceptance of a resolution possible by 1971.

Lesbian Rights was a hazardous frontier in the early days of the movement. We remember the first women who dared to cross over — and gave us the courage to follow.

Arlie Scott
Vice President—Action
National Organization for Women
Washington, D.C.

STUDENTS

Each semester GCN takes on several student interns in the news, features, and art departments. If you are interested in such a position for either the month of January or for the spring semester, contact us now and we'll contact your school's internship office.

human beings is a problem we constantly deal with. For some reason, older Gays think that they should have control of Gay Youth groups. If I were to suggest that a man run a Lesbian Group, or a white person run a Black organization, I would understandably be met with ridicule and outrage. But for some reason many people feel that there is nothing inconsistent with an adult running a youth group. After all, ageist gays feel that young people are incapable of acting independently or rationally. Isn't this the same bigoted attitude people had a generation ago in relation to Blacks and women trying to control their own lives?

Many elements in the Gay Community feel that we should be "good little children" and either go away or be seen and not heard. The Gay Movement, by its adult orientation, portrays Gay people as a group without a childhood, people who are twenty-one and older. But we will not disappear to comfort those intimidated by young people. In fact, we will remain vocal and in numbers to remind the Gay Movement that its accomplishments are limited unless it deals with the issue of young Gays and children's rights. The Gay Community will never be a full community until young homosexuals are welcomed, supported, and acknowledged, rather than being feared and rejected. Our personal autonomy will be stunted unless we are given our own space free from the internecine warfare which plagues the adult Gay Community, Gay Youth of Boston should have its own organization free from adult interference and run by the initiative of Gay Youth members.

SPEAKING OUT

Boston/Boise Committee

By John Mitzel, Charley Shively, Ed Hougen and Tom Reeves

One year has passed since a witchhunt against the gay community began. A year ago, the Suffolk County District Attorney linked 24 mostly unrelated cases in sensational press conference indictments which alleged the rape of children by men involved in a major, inter-state commercial boy-sex-ring. He fanned homophobia by setting up a hotline which sought anonymous tips about “suspicious activity” among gay men and boys.

One year ago, gay and straight individuals and groups fought back. We formed the Boston/Boise Committee, demonstrated against D.A. Byrne, and went to court to stop the hotline.

Much has happened this year. The gay community in Boston stood together for civil liberties of all gay persons and rights of fair trial for all, including accused “child molesters.” Despite his use of the so-call “Revere” cases during the primary, D.A. Byrne was soundly defeated. Some media provided space for the real facts in the cases — media like THE REAL PAPER, WCAS, WBCN, WGBH, WITS, WEEI, and CHANNEL 5, among others.

As Boston/Boise predicted, however, the witchhunt has grown. Again and again homosexuals have been scapegoated, vilified, and denied their rights. Most media continued to link unrelated cases, to get basic facts like the age of alleged “victims” wrong (8 instead of 13, for instance), and to exploit the “Revere” cases. The District Attorney and police threatened and harassed gay youth and men, including members of our Committee. There were wholesale entrapments and arrests at the Boston Public Library, at rest-stops and in parks. There were murders of gay men and a statistically significant increase in violent attacks on gay men in the Fenway and elsewhere. There was the unprecedented forced resignation of Chief Justice Bonin on the ludicrous charge that his presence at a gay rights lecture by Gore Vidal, sponsored by this Committee, was improper. There were the vicious campaigns of hatred aimed at all homosexuals by Howard Phillips, Anita Bryant during her brief Boston visit, and by Byrne.

One year later, the witchhunt continues in the trial of Dr. Allen. We take no position on Dr. Allen’s guilt or innocence. We have been observers throughout his trial. It is unlikely that any juror could reach an unbiased verdict in a case so totally permeated with hatred of homosexuals. The judge, the prosecution, and especially the defense counsel, Mr. O’Donnell, have revealed homophobia and revived the witchhunt in the name of “justice.” The defendant, the youth who is the alleged “victim,” and all the state witnesses have been smeared because they participate in homosexual acts. All have become victims of abuse so intense that it is bound to scar these gay men and the gay youth involved far more than any sex act possibly could. The judge, who has been known for anti-homosexual bias since he ruled that homosexual behavior was evidence of bad character in *The Commonwealth vs. Welcome* (1968), revealed his prejudice during questioning of prospective jurors. He told jurors who admitted to possible qualms about men who engaged in sex with other men that one may be prejudiced against murder, but still be able to decide upon the guilt or innocence of one accused of murder. By making this connection on a question about sex among adult males, the Judge compared homosexual behavior to murder. The prosecution prompted state witnesses to testify under threat of future indictments and heavy sentences. He prompted them to make statements which betray their right to privacy and their pride in themselves as gay persons. Worst of all, defense attorney O’Donnell has smeared the witnesses and all homosexuals by the vicious use of words like “slimy pervert.” He has used every possible device to portray his client as straight, a married family man, a professional, a psychiatrist and *therefore* normal enough to be acquitted. Mr. O’Donnell made highly improper statements about God not forgiving one of the gay witnesses and at one point spoke of the testimony about homosexual acts making him “ill.” The judge has not censored him for such conduct. The entire court proceeding is an attack on the gay community. It abuses all persons involved. It is the triumph not of justice, but of hypocrisy. If the juggernaut of justice in this Commonwealth can only move forward by exploitation of homophobia and by smearing individual gay men and youth, then the juggernaut needs to be stopped.

One extreme example of the total unfairness and bias of the trial is the forced and much rehearsed testimony of the nearly 18-year-old young man who allegedly had sex with the defendant when he was 15. We follow the media practice of referring to him only as the “witness,” rather than by name. We urge the media to use the same practice when referring to all persons not convicted in such highly sensationalized sex cases. The young man who is the key witness in this trial sought out the Boston/Boise Committee. This was not solicited. He attended one of our meetings. At that meeting, he embraced one man who stands accused of having statutorily raped him and called him his “teacher and guide,” a man whom he “loved.” Several members, including the Committee attorney, were present during the young man’s statements. These statements show that the witness was coerced and harassed by police and is not testifying freely. Members of our committee have offered to testify in court about these matters. Immediately after giving us his statements, the witness called to ask for independent legal counsel. He called a second time to say that members of the Office of the District Attorney had “punished” him for his behavior by having him confined to a Group Home day and night and forbidding him contact with any persons outside that Home for a period of one month. He tearfully told a member of the Committee by phone that he has been confused by the police and was afraid of seeking independent legal counsel.

The substantive questions in this case go far beyond whether or not Dr. Allen committed sex acts with this young man. They go to the heart of the Constitutional issues of the right of privacy and the right of defense to use the fact of consent as evidence in a trial involving sex acts with minors. At 15, males and females can marry in Massachusetts. Under certain circumstances, 15-year-olds can be tried and convicted for crimes as adults. There is increasing pressure to expand the treatment of juvenile offenders as adults. Males and females under 16 in Massachusetts can receive contraceptives and underage females can receive abortion, in some

cases without parental consent. Yet, a 15-year-old adolescent does not possess the legal right to consent to sex despite the scientific evidence that virtually all 15-year-olds today are among the most sexually active persons in our society. In Maine, in New Mexico and in many nations throughout the world, 15 year olds can consent to sex and this trial could not take place. Through this trial, the state penalizes those over 16 (with extreme sentences for non-violent acts) and terrorizes those under 16. Youth, gay persons, all people deserve both privacy and true protection from harm. The present arbitrary and contradictory sex laws in Massachusetts make genuine protection of minors and others virtually impossible.

Yet this trial is promised as the first of 16 such attacks on gay persons and youth. No evidence is alleged. Consent of the youth is admitted and even the fact of solicitation by the youth, in some cases. No genuine pornography involved any of the alleged “victims,” and no proof has been given of an organized sex ring for profit. The state has indicted no-one for exploiting children for money. The state has indicted no-one as a pimp. The state has indicted no-one adult and adolescent males who were willing partners. While murderers and violent attackers of youth get short sentences, if any, for their crimes, the men accused in these cases may get *life in prison for each sex act*. According to statistics of the American Association of Trial Lawyers, 16 such cases may cost the Commonwealth as much as \$4,000,000 and the defendants over \$1,000,000. All to prove whether or not non-coercive sex took place.

Despite Boston/Boise efforts this year to make the media responsible in its coverage of such cases, the crimes of the courtroom are magnified in the media. Certain code smear-words are used over and over again, especially by certain media (reporters Lynn Vaughan of WEEI and Harold Banks of the HERALD, for instance, and those who invent the headlines in the GLOBE). Aside from extreme words like “child molesters” and “perverts,” which should be clearly avoided, other code words are used falsely: “child” is used, or “boy,” instead of young man, adolescent or youth, when referring to persons 15, even 18 years of age; “rape” is used rather than statutory rape — a distinction of extreme importance both in describing the facts and in fairness to the accused; “pornography” is used to describe photographs of naked teenaged boys which clearly could not be considered obscene under Massachusetts law; “sex ring” is used to refer to what all evidence has shown to be a hap-hazard sexual activity, sometimes for money, but never for commercial or regular profit, certainly not like the genuine prostitution rings which operate in this city; “Revere Cases” are used indiscriminately, although several of the original 24 have been dropped and many are wholly unrelated to the Revere house involved in the present case.

The Boston/Boise Committee makes these demands:

1. We demand the immediate cessation of the trial of Dr. Allen. We ask for an immediate mistrial. If terms like “nigger” or “cunt” were banded about like “slime” and “pervert”, we are sure that Black and Women’s groups would make similar demands.
2. If Judge Ford does not allow a mistrial, we call for his resignation and/or removal from this case and for his removal from the Bench.
3. If the trial continues, we demand that members of the Boston/Boise Committee meet with the jurors to provide them with issues and facts concerning this case and concerning the bias of prosecutor, judge and defense attorney. There is a common law tradition that such facts and biases be presented to juries by aggrieved or interested third parties when neither defense nor prosecution will do so.
4. We demand an end to the Sexually Dangerous Persons Act which creates a special class of prisoners subject to indefinite (one day to life) imprisonment and denial of correctional privileges like parole and furloughs which are allowed all other prisoners including convicted murderers. State witnesses in this case and others, like Richard Peluso, cannot testify freely when they know the state has the power of such indefinite and total control of their lives and freedom. Plea bargaining, under the duality of regular sentencing AND conviction as a sexually dangerous person, is double jeopardy and corrupting of a fair judicial process. We call for the closing of the Treatment Unit for Sexually Dangerous Persons at Bridgewater, and for the immediate release of those incarcerated there and elsewhere for non-forcible sex with adolescents.
5. We demand an end to these “Revere” showtrials. The indictments were drawn through forced testimony of gay youth and coerced testimony of gay men. The indictments were inspired by those seeking to use homophobia for political purposes. The trial is now being used by those who would exploit hatred of homosexuals. Should these trials continue, it is fair to say that increased murders and beatings of gay persons will occur in Boston. The Commonwealth, especially those responsible for the conduct of this trial, must answer for the results of their provocations.

“Speaking Out” is the column designed for the benefit of GCN readers. It is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your thoughts, ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. The opinions expressed in “Speaking Out” do not necessarily reflect the views of the newspaper, the staff or the advertisers. Speaking Out, GCN, 22 Bromfield St., Boston, MA 02108.

COMMUNITY VOICES cont.

in defense of youth

Dear friends:

I enjoyed Peter Choyce’s Speaking Out column of Nov. 25. It was well thought out and spoke to some experiences I had when I first came out.

What I did not enjoy was Donald Farwell’s response (GCN, Dec. 4). Not only does Mr. Farwell read things into Mr. Choyce’s column that he did not say (Mr. Choyce never denied himself the possibilities of interaction with gay adults as Mr. Farwell avers), but Mr. Farwell was downright snotty. One thing with which younger people must unfortunately put up is condescension from the likes of Mr. Farwell.

Kenneth Busch
Somerville, MA

name withheld

To GCN,

You are off the wall! Nancy Walker’s article about sexism and racism at *GCN* was interesting to read, but what’s that jazz about your lover laboring to overcome the defect of her not being Jewish?

I’m told that you meant it as a joke. It’s a very poor, very stupid joke. It’s hard to see as a joke since nothing else in your article is a joke — or is your article a joke?

Make your own choices and make your own jokes at home, not in public. Yuk!

Name Withheld
Boston

Congressional Outlook and Analysis: The Election and Gay Issues

By R. Adam DeBaugh

WASHINGTON, DC — This country is moving politically in all directions. The voters seem to be just as confused as the political pundits, and it is impossible to identify a voting trend in the Nov. 7 elections.

Congressional liberals and conservatives alike were elected or defeated with equally heedless abandon by apparently fickle voters. Incumbents were either ceremoniously returned to office or ignominiously sent packing. That there is no obvious trend in the elections becomes clear in looking at New Hampshire. While extreme conservative Republican Governor Meldrim Thomson was defeated in his reelection bid by Democrat Hugh Gallen, Thomson's protege, conservative Republican Gordon Humphrey, won New Hampshire's Senate race by defeating liberal Democrat Thomas J. McIntyre, an incumbent.

Following is a look at the political makeup of both houses of the upcoming 96th Congress and what's in store for gay issues.

House of Representatives

There were two indicators of concrete support by House members for gay rights in the 95th Congress: co-sponsorship of the national gay civil rights bills, H.R. 2998 and H.R. 7775, and votes on the McDonald amendment in June 1977, which would have

prohibited the Legal Services Corporation from being involved in litigation involving gay rights or homosexuality.

Of the 133 House members who voted against the McDonald amendment (a vote for Gay rights), 14 did not run for reelection. Among the 119 who did run for reelection, 108 (90.8%) won and 11 (9.2%) were defeated.

At the end of the 95th Congress there were 39 co-sponsors of the national gay civil rights bills. Two resigned from Congress to run for another office, Yvonne Braithwaite Burke of California and Don Fraser of Minnesota, and one, Michael Harrington of Massachusetts, retired from the House. Of the 36 remaining, only one did not get re-elected, Robert N. C. Nix of Philadelphia.

Robert Nix's case was an unusual one, however, since he was defeated in the primary by a candidate who had the endorsement and active support of the gay community. The Walt Whitman Democratic Club of Philadelphia endorsed and campaigned for Nix's opponent, the Rev. William H. Gray, III. So, in effect, we can say that the number of co-sponsors of the gay rights bill remains intact.

Individual House races had a kind of "good news and bad news" quality. Though very few of the co-sponsors of the gay rights bill were lost, some

members who were potential supporters were defeated.

Joseph Ammerman (D-Pa.), who voted no on the McDonald amendment, was defeated by Republican William F. Clinger. Other members who voted no on McDonald and who were defeated, include Michael Blouin (D-Io), Garry Brown (R-Mi) — though this Democratic opponent may be better than Brown was overall — Robert Cornell (D-Wi), David L. Cornwell (D-In), Martha Keyes (D-Ks), John Krebs (D-Ca), John J. McFall (D-Ca), Helen S. Meyner (D-NJ) and Newton Steers (R-Md), though it is expected that Steers' successor, Michael Barnes, will be even better on gay issues.

On balance, however, the House of Representatives looks much the same as it did in the 95th Congress. Enough conservative members were also defeated or retired to balance liberal losses. We have retained a solid core of members who have co-sponsored gay rights legislation or who have put themselves on record by voting against the McDonald amendment so that we can be assured that we have a base of support in the House.

Senate

There has never been a gay rights bill introduced in the Senate nor any kind of roll call vote on gay rights issues, so it is hard to document an individual

Senator's position on gay rights. But we can safely say that the Senate is more conservative than before.

Major Senate races in which we lost ground include Colorado's Floyd Haskell (D), who was defeated by conservative Republican William Armstrong. In Iowa, liberal Democrat Dick Clark was upset by Roger Jepsen, a conservative Republican. In Kansas, retiring Republican Senator James Pearson's seat was won by conservative Republican Nancy Landon Kassebaum over liberal Democrat Bill Roy. In Maine, incumbent Democrat William Hathaway was defeated by Republican challenger William Cohen, whose politics are perceptibly to the right. Incumbent, liberal Democrat Thomas McIntyre of New Hampshire was beaten by the very conservative Republican Gordon Humphrey. In North Carolina, arch-conservative Republican Jesse Helms, one of our worst enemies in the Senate, was re-elected easily. Another conservative, South Carolina's Strom Thurmond (R.), won re-election, beating liberal Democrat Charles (Pug) Ravenel.


The Senate elections weren't all bad news, however. In Illinois, liberal Republican Charles Percy successfully defended his Senate seat from conservative Democrat Alex Seith. In Massachusetts, liberal incumbent Republican

Continued on Page 9


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New York Movement Begins Work After Defeat of Intro 384

By Harold Pickett

NEW YORK — On Nov. 29, the City Council defeated by a vote of 26 to 16 a discharge motion that attempted to bring Intro 384, the gay rights bill, before the full 43-member City Council. The bill, which prohibits discrimination on the basis of sexual orientation in the areas of employment, housing, and public accommodations, was defeated three weeks before, in the Council's General Welfare Committee by a 6-3 vote.

The "discharge motion" is a new procedure that allows a bill's lead sponsor to bypass the Council's committee structure if a bill is defeated in committee. A majority of the Council must first vote to accept the discharge motion and, if passed, then vote on the measure itself.

Although the merits of the gay rights bill were argued by sponsors and opponents again at the Nov. 29 Council meeting, the vote itself was technically not on the question of gay rights, but on the nature of the new discharge procedure and whether or not to accept it. It was seen as a struggle between the "old guard" and more liberal forces on the City Council, where actual power is vested in various committee heads. A vote to accept a discharge motion would mean the bypassing of a committee and, it was perceived, a weakening of the power structure of the committees themselves. This was the first time that such a discharge motion has ever been attempted.

Betty Santoro, a member of Lesbian Feminist Liberation, and a spokesperson for the Coalition for Lesbian and Gay Rights (CLGR), summed up the general community reaction to the defeat of the discharge motion. "We didn't expect the bill to be discharged and bypass the committee structure since it hasn't been done in the past. The lesbian and gay community viewed the defeat as both positive and negative. It's negative because only six voted 'yes' and we would have needed more votes to get the actual bill passed and it also looked bad for us. Yet, the members were voting against certain committee chairpeople. It was positive because 16 people voted for the discharge and they must be very, very strongly in support of the bill and willing to fight. They proved concrete support."

Santoro said, "The defeat did not have a tremendous impact on us at all." Only six more votes would have been needed to pass the measure.

The Community Meets

A Community Meeting, sponsored by the Coalition, was held on Saturday, Dec. 9, from noon to 5 p.m. at St. John's Episcopal Church, located on Waverly Place, near 11th St. and 7th Ave. Some 125 people attended the event which included general meetings and workshops for planning future actions.

Jim Levinson, a member of Gay Independent Democrats and a CLGR spokesperson, addressed the opening assembly on the status of the gay rights bill. "We don't have to wait until 1979 or 1981 to introduce a new gay rights bill. Under new procedures, it can now be done within 120 days if the community so desires. We could do it three times a year for the next three years. It all depends on how much we want to batter-down or scare our opponents."

After the workshop sessions, reports and proposals were presented to the entire body for a general vote.

First, after having been approved by the CLGR steering committee, two new spokespeople were nominated and presented to the Community Meeting.

The two, Elen Lauper, a member of the National Organization for Women and the Socialist Workers Party, and Curtis Mason, of Gay Men's Alliance and Gay Youth, were unanimously elected.

Next, the Civil Disobedience Workshop reported that several strategies were discussed, including sit-ins, and it presented a proposal for an ongoing Civil Disobedience Committee to organize strategies. The motion passed.

The Community Outreach Workshop presented a proposal that CLGR "place an emphasis on union support" and establish a Union Committee to achieve this goal. A second proposal concerned public forums and establishing a speaker's bureau and that CLGR "act as a catalyst to gain speaking dates." Both these motions passed.

The Fundraising Committee offered several proposals, including contacting the Greater Gotham Business Council about raising funds from gay businesses, contacting bars to sponsor periodic benefits on a frequent basis, an increased campaign to collect contributions in the street, a CLGR pledge system, private fundraising parties, a residential building and neighbor contact system, accepting advertising in the CLGR bulletin, and possibly holding concerts. The proposals passed.

The Political Committee proposed "as soon as agreeable" that the present gay bill be re-introduced immediately before the City Council. Also, a proposed committee to study the language of the bill was recommended, with the idea of taking the three sections of the bill dealing with employment, housing, and public accommodations to three separate Council committees where, if the particular committee favorable, the bill could then be amended to include the other areas as well. The motions passed.

The Economic Actions and Boycott Committee proposed "to boycott restaurants that refuse to support gay rights." Restaurants, especially in Greenwich Village, would be asked to sign a statement saying they support gay rights and to post a sign in their window to this effect."

Noting "it's illegal to ask you to deface money," the committee reported that many lesbians and gays found that writing the words "Gay Money" on dollar bills with brightly colored ink was "an effective way of communicating our presence and power." It was proposed that "the Coalition recognize the fact that large numbers of lesbians and gays have been marking dollar bills as a demonstration of power." Both motions passed. [See related story.]

The Actions and Demonstrations Committee reported several proposals. A motion to build and support the national gay rights March on Washington, with the proposed date of Sunday, July 8, 1979, was passed.

A motion to endorse and support the Gay Activists Alliance demonstration in support of the Canadian newspaper, *The Body Politic*, passed. The demonstration will be held at the Toronto-Ontario Government Counsel, located at 6th Ave. and 50th St., on Jan. 3, from 4:30 to 6 p.m.

A motion that CLGR member groups take turns demonstrating every two weeks at the home of one of the six Council members who voted against Intro 384 was amended to be known as "Bigots of the Month Club." The motion and amendment passed.

A motion that CLGR demonstrate at the trials, whenever held, of the men charged with the Central Park Rambles

Continued on Page 9



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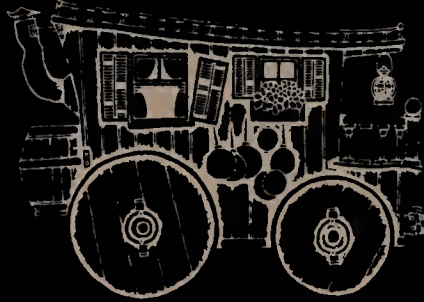
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Report: Who Killed Dale Barbre?

By David Brill

LOWELL, MA — Who killed Dale Barbre? Two Lowell police detectives have put in hundreds of hours of their own time trying to answer that question and have gathered enough evidence to bring the case before a Middlesex County grand jury.

Barbre, a 21-year-old ex-employee of a number of local gay bars, was found on Feb. 2, 1978, under a highway in Lowell. He had been shot once in the face at point-blank range, his face disfigured almost beyond recognition. Jim Donohue and John Sullivan are the Lowell detectives who won't give up on the Barbre murder.

The victim's movements prior to his death have been extensively traced: he left the Together disco with a well-known drag queen entertainer and went to the Regency Baths. Subsequently, the two left the Regency with each other. Barbre was then apparently driven north to Lowell, where, with his hands tied behind his back, he was brutally murdered. A cab driver discovered the body under a pile of newspapers.

Donohue says that investigating the Barbre murder — which has involved working closely with dozens of individuals in the Boston gay community — has been the most educational experience of his 21-year police career. Acting sometimes contrary to the orders of superiors, Donohue and Sullivan have given the case much of their own night and weekend time.

There are a number of suspects in the case. It is not the average "trick murder" which has occurred so many times in Boston in recent years. Barbre was clearly known to his assailant(s). Friends of Barbre — who was a known hustler and sometimes drug dealer — say he was planning to "go straight" and marry a young woman. And that

fact makes the case eminently more complex — and solvable.

The investigation was botched up twice — first by February's Great Blizzard, which prevented an immediate and thorough autopsy. And then on March 7, Boston Police Detective Peter J. O'Malley of District One, while allegedly in a drunken rage, physically attacked two of the last persons to see Barbre before his death. [See GCN, March 25.]

But since then, the investigation has proceeded well. It has taken the Lowell detectives to the home of a North Shore man who, shortly after the murder, brought a blood-stained couch to an upholsterer. (The blood has since been determined to be Barbre's.) It has taken them to the victim's fiancée, who was sure that Dale could be "rescued" from his erstwhile lifestyle, which could at best be described as mobile. And it has taken them to several gay and straight downtown bars, to talk with the hustlers who knew Barbre and his contacts, and to observe the various suspects.

A group of Boston gay businesspeople, in fact, has offered a \$1000 reward for information leading to the arrest and conviction of the person(s) responsible for the murder. Information may be directed to P.O. Box 8486, Boston, MA 02114, or telephoned to Donohue or Sullivan at 617-453-0272.

Those who contend that police officers couldn't care less about gay murders should watch these Lowell detectives on this one. (Donohue says Barbre's distraught mother in Maryland calls him "every week" to check on the case's progress.)

Will there be indictments? Almost certainly. It is just a matter of time and connecting a few fine points together. Donohue won't say more, other than that the anticipated indictments will "really rock the boat" in local law enforcement circles.

Center for Disease Control Challenged by New York Doctor

By Ron Vachon, P.A.

TAMPA, FL — The Venereal Disease Control Division of the Center for Disease Control held its annual East Coast seminar here recently. Over 400 public health advisers, epidemiologists, program directors and clinic workers discussed the current state of the control of Sexually Transmitted Diseases (STDs — a more accurate term than VD since a number of these infections have other modes of transmission). Most of the federal dollars spent on the control of STDs are channeled through the VDCD — \$33 million in 1976.

To get a sense of where VDCD is in relation to the gay community, it should be noted that less than \$160 thousand can be traced as having been directly connected to STD control in the gay community (information contained in *The Advocate Guide to Gay Health* by R. D. Fenwick, E. P. Dutton).

VDCD statistics clearly show that more than 50% of all the people treated in this country for syphilis and gonorrhea name same sex partners.

The flip side of the VDCD coin is a generally dedicated, compassionate and highly motivated group of venereologists truly concerned about the STD epidemic in the gay community. There were indications of homophobia in Tampa — a woman from Key West talked of "gays and normals" as the two groups with whom she deals.

More often than not, however, the few gay people participating in the conference were welcome and felt that

most other participants were well-intentioned.

Dr. Paul Weisner, director of VDCD, has worked diligently with the US Public Health Service on the issue of immigration regulations that until recently classified gay persons as "diseased."

Dan Williams, M.D. and director of research for the New York City Health Dept., addressed the issue of STDs in the gay community. His remarks at the general session of the seminar centered on protozoal intestinal diseases (amoebiasis, giardiasis, etc.), newly identified as STDs and probably secondary to analingus and other oral-rectal sexual practices.

Addressing himself to the question of STD control, Dr. Williams emphasized the limited success of asymptomatic screening programs and contact tracing. He challenged the VDCD to produce innovative educational and preventative ideas for the gay community by hiring gay health professionals and involving them in all levels of STD control efforts.

Gay participants at the seminar agreed that if STD control means what it sets out to do, there is a need for innovative thinking that requires the input of people intimately familiar with the gay culture, sex practices and libidos.

VDCD did not respond immediately to Dr. Williams' challenge. In an effort to make his point, Williams asked the 400 seminar participants to raise their hands if they were right-handed, then left-handed, and then openly gay. Two gay men raised their hands in Tampa.

Matlovich and Berg

record in this case clearly supports plaintiff's allegations, and we believe that the Court will rule adversely to the Navy based upon these facts."

"Babcock is clearly on our side," Berg told *GCN*. Babcock, asked to comment on her previous favorable opinion of Berg's case, refused to say anything "at this time for purposes of publication."

Berg's Problem

Berg, who first informed the Navy of his homosexuality "under duress" in June of 1975, stated that his case differed considerably from that of Matlovich. "Matlovich went to the Air Force himself. We were confronted by a government agency, subjected to intensive investigation, in the course of which there was violation of due process." According to Berg, his problems with the Navy began when someone apparently reported his relationship with Lawrence Gibson, a Civil Service employee teaching English aboard Berg's ship, the U.S.S. Little Rock. "Because the Civil Service prohibits discrimination on the grounds of sexual preference, they couldn't move directly against Lawrence," said Berg. "What they did was allow the Navy to bar him from the ship, and then fire him for not reporting to work. It was a real life Catch-22."

Because of lack of funding, Gibson has not yet been able to litigate his case, although he has recently approached the Lambda Legal Defense Fund of New York for assistance and has received favorable preliminary replies. Berg said that the Civil Service has to this point been extremely uncooperative in dealing with Gibson. "We have approached the Civil Service many times, and they have not responded to our letters or phone calls."

We have filed a complaint, however, and I think that Lambda will support us."

When asked if he would return to the military if his discharge was overturned, Berg said, "It would depend on the conditions. I would do it if it does not undercut a re-examination of the issue. . . . In the past I was offered a general discharge if I would drop litigation, then an honorable discharge. I said no, and they gave me one anyway."

Matlovich's Fear

Matlovich voluntarily informed the Air Force of his homosexuality in March of 1975. Commenting on his case, Matlovich stated, "They could come up with more restrictive guidelines. . . . Our big fear right now is that there are some justices on the Supreme Court who are pretty ancient, and the liberals are the most ancient. I fear the Republicans' putting more [Justice William] Rehnquists on the Court." Matlovich indicated that the action of the Court of Appeals begins a whole new cycle in the case.

Both Berg and Matlovich are fully engaged in civilian life at this time. Matlovich informed *GCN* that he is presently seeking the supervisory seat of the late Harvey Milk. Berg is a full-time design student in the Master's program at Pratt Institute in New York. Life as a gay celebrity has not been entirely advantageous for Berg. "Every time my name gets into the papers it makes it one step harder for me to get work. . . . I didn't expect this to happen in New York, that's the reason that Lawrence and I moved up here in the first place. . . . The firms I apply to are friendly enough to me personally, but they usually say 'Our clients might not respond well'."

New York After Intro 384

assaults during the past summer also passed.

A motion that "the anger and frustration of the lesbian and gay community be focused on Mayor Koch" and that a "protest directed at every major public appearance of Mayor Koch" was defeated by a vote of 24-37, with no count of abstentions. A passionate debate preceded this vote. As

Continued from Page 7

Jim Levinson spoke against the "counter-productive" motion, he was interrupted with a cry of "Democrat!"

Later, after the vote and after the Community Meeting had concluded, Levinson said, "I've defended the Coalition against attacks of Red-baiting. Now, it's time for someone to defend the Coalition against Democrat-baiting."

Congressional Outlook

Continued from Page 6

Edward Brooke was beaten by an even more liberal Democrat, Paul Tsongas. Tsongas' election is expected to be a plus for gay rights.

Another liberal incumbent, Republican Robert P. Griffin of Michigan, was also defeated, but by a more liberal Democrat, Carl Levin. The defeat in Minnesota of conservative Democrat Robert Short, by liberal Republican David Durenberger, should also be a plus. Liberal former Congressman Max Baucus' win for the Senate seat vacated by retiring Senator Lee Metcalf of Montana is also good news. In New Jersey, liberal Democrat Bill Bradley beat conservative Republican Jeff Bell in a hotly contested race.

Winners of the other Senate races are pretty much unknown quantities as far as gay issues go, but gay lobbyists will be keeping an eye on them to determine where they stand.

Looking Ahead

We expect a little more from the 96th Congress than we got from the old 95th. Things to look for start with the introduction of the national gay civil rights bill early in the 1979 session, probably January. Steve Endean, Executive Director of the Gay Rights National Lobby, and the Washington

office of the Metropolitan Community Churches are holding discussions with a wide range of people about what the bill will contain and who will be the prime sponsor.

It is possible that House committee hearings on the Gay rights bill will be held in the 96th Congress, for the first time in the legislation's history. Primarily, however, the focus will be on getting a gay rights bill introduced in the Senate.

Other issues of concern to the gay community will be the Equal Rights Amendment (which is still awaiting ratification by three more states), probable introduction of U.S. Criminal Code reform (by now it will be called "Grandchild of S-1"), possible threats to family planning services funding of educational material on homosexuality, and the chance of additional "McDonald Amendment" kinds of surprises.

What is needed more than anything else is for gay people and supportive non-gays to write letters to both their Senators and their Representatives urging co-sponsorship of the national gay civil rights bill.

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Continued from Page 1



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Why So-Called Radical Men Love and Need Pornography

By Andrea Dworkin

I.

When they arrived at the place God had pointed out to him, Abraham built an altar there, and arranged the wood. Then he bound his son Isaac and put him on the altar on top of the wood. Abraham stretched out his hand and seized the knife to kill his son.

Genesis, 22:9-10

Men love death. In everything they make, they hollow out a central place for death, let its rancid smell contaminate every dimension of whatever still survives. Men especially love murder. In art they celebrate it, and in life they commit it. They embrace murder as if life without it would be devoid of passion, meaning, and action, as if murder were solace, stilling their sobs as they mourn the emptiness and alienation of their lives.

Male history, romance, and adventure are stories of murder, literal or mythic. Men of the right justify murder as the instrument of establishing or maintaining order, and men of the left justify murder as the instrument of effecting insurrection, after which they justify it in the same terms as men on the right. In male culture, slow murder is the heart of eros, fast murder is the heart of action, and systematized murder is the heart of history. It is as if, long, long ago, men made a covenant with murder: I will worship and serve you if you will spare *me*; I will murder so as not to be murdered; I will not betray you, no matter what else I must betray. Murder promised: to the victor go the spoils. This covenant, sealed in blood, has been renewed in every generation.

Among men, the fear of being murdered causes men to murder. The fathers, who wanted their own likeness lifted from the thighs of laboring women, who wanted sons, not daughters, at some point recognize that, like wretched King Midas, they have gotten their way. There before them are the sons who are the same as they, sons who will kill for power, sons who will take everything from them, sons who will replace them. The sons, clay sculpted but not yet fired in the kiln, must kill or be killed, depose the tyrant or be ground to dust, on a battlefield or under his feet. The fathers are the divine architects of war and business; the sons are a sacrifice of flesh, bodies slaughtered to redeem the diminishing virility of the aging owners of the earth.

In Amerika, the most recent sacrifice of the sons was called Viet Nam. As Abraham obeyed the God created to serve his own deepest psychosexual needs, raised the knife to kill Isaac with his own hand, so the fathers of Amerika, in obedience to the State created to serve them, sated themselves on a blood feast of male young.

The sons who went were obedient apprentices to the fathers. War had for them its most ancient meaning: it would initiate them into the covenant with murder. They would appease their terrible fathers by substituting the dead bodies of other sons for their own. Each son of another race that they killed would strengthen their alliance with the fathers of their own. And if they could also murder without being murdered and kill in themselves whatever

Male history, romance and adventure are stories of murder, literal or mythic . . . In male culture, slow murder is the heart of eros, fast murder is the heart of action, and systematized murder is heart of history.

still shunned murder, then they might have the father's blessing, be heir to his dominion, change in midlife from son to father, become one of the powerful ones who choreograph war and manipulate death.

The sons who did not go declared outright a war of rebellion. They would rout the father, vanquish him, humiliate him, destroy him. Over the grave of the fresh killed father, feeding on the new cadaver, would flower a brotherhood of young virility, sensual, without constraint, and there would be war no more.

Still, this innocence knew terror. These rebels had terror marked indelibly in their flesh — terror at the treachery of the father, who had had them sanctified, adored, and fattened, not to crown them king of the world, but instead to make them ripe for slaughter. These rebels had seen themselves bound on the altar, knife in the father's hand coming toward them. The father's cruelty was awesome, as was his mammoth power.

II.

Noah, a tiller of the soil, was the first to plant the vine. He drank some of the wine, and while he was drunk he uncovered himself inside his tent. Ham, Canaan's ancestor, saw his father's nakedness, and told his two brothers outside. Shem and Japheth took a cloak and they both put it over their shoulders, and walking backwards, covered their father's nakedness; they kept their faces turned away, and did not see their father's nakedness. When Noah awoke from his stupor he learned what his youngest son had done to him. And he said: "Accursed be Canaan. He shall be his brothers' meanest slave."

Genesis, 9:20-25

The fathers hoard power. They use power to amass more power. They are not sentimental about power. In every area of life, they act to take or to consolidate power.

The rebellious sons, born in the image of the father, are born to power,

In Amerika, the most recent sacrifice of the sons was called Viet Nam. As Abraham obeyed the God created to serve his own deepest psycho-sexual needs, raised the knife to kill Isaac with his own hand, so the fathers of Amerika, in obedience to the State created to serve them, sated themselves on a blood feast of male young.

but they do not value it in terms the father can recognize. These sons renounce the fathers' cold love of power. These sons claim that the purpose of power is pleasure. These sons want power to keep them warm between the thighs.

The fathers know that taboo is the essence of power: keep the source of power hidden, mysterious, sacred, so that those without power can never find it, understand it, or take it away.

The rebellious sons think that power is like youth — theirs forever. They think that power can never be used up, thrown away, or taken away. They think that power can be spent in the pursuit of pleasure without being diminished, that pleasure replenishes power.

The fathers know that either power is used to make more power, or it is lost forever.

In Amerika, during the Viet Nam war, the argument took this form: the fathers maintained, as they always have, that the power of manhood is in the phallus; keep it covered, hidden; shroud it in religious taboo; use it in secret; on it build an empire, but never expose it to the powerless, those who do not have it, those who would, if they could but see its true, naked, unarmed dimensions, have contempt for it, grind it to nothing under their thumbs. The fathers wanted to maintain the *sacred character* of the phallus; as Yahweh's name must not be pronounced, so the phallus must be omnipresent in its power, but in itself concealed, never profaned.

The rebel sons wanted phallic power to be secular and "democratic" in the male sense of the word; that is, they wanted to fuck at will, as a birthright. With a princely arrogance that belied their egalitarian pretensions, they wanted to wield penises, not guns, as emblems of manhood. They did not repudiate the illegitimate power of the phallus; they repudiated the authority of the father that put limits of law and convention on their lust. They did not argue against the power of the phallus; they argued for pleasure as the purest use to which it could be put.

The fathers used the institutions of their authority — law, religion, etc. — to forbid the hedonism of the rebel sons because they understood that these sons, in their reckless promiscuity, would undermine male hegemony: not the power of the fathers over the sons, exercised with raw malice in Viet Nam, but the power of all men over all women. In vulgarizing the

penis, the rebels would uncover it; in uncovering it, they would expose it to women, from whom it had been hidden by carefully cultivated and enforced ignorance, myth, and taboo for hundreds of centuries. The fathers knew that the romance of boys enchanted by their own virility could not take the place of taboo in protecting the penis from the wrath, buried but festering, of those who had been colonized by it.

III.

You must not uncover the nakedness of your father or mother.

Leviticus, 18:7

You must not uncover the nakedness of your father's wife; it is your father's nakedness.

Leviticus, 18:8

You must not uncover the nakedness of your father's sister; for it is your father's flesh.

Leviticus, 18:12

According to the editors of *The Jerusalem Bible*, "uncovering nakedness" is a "pejorative phrase for sexual intercourse." The above prohibitions in Leviticus, written to delineate lawful male behavior, all forbid incest — incest with the father. In vulgar English, they might all read: you must not fuck your father.

Abraham binds Isaac on the altar, to penetrate him with a phallic substitute, a knife. In male mythology, knife or sword is a primary metaphor for the penis; the word vagina literally means sheath. The scenario itself, devoid of any symbolism, is stark homoerotic sadomasochism.

Noah is violated when Ham sees him naked. The offense of the youngest son is so vile to Noah that he exiles that son's descendants into eternal slavery.

Father-son incest, repressed, veiled in a thousand veils, too secret even to be denied, is an invisible specter that haunts men, stalks them, shames them. This erotic repression is the silent pulse of institutionalized phallic power. The fathers, wombless perpetuators of their own image, know themselves; that is, they know that they are dangerous, purveyors of raw violence and constant death. They know that male desire is the stuff of murder, not love. They know that male eroticism, atrophied in the mummified penis, is sadistic; that the penis itself is as they have named it, a knife, a sword, a weapon. They know too that the sexual aggression of men against each other, especially sons against fathers, once let loose would destroy them.

The fathers do not fuck the sons, not because they have never wanted to, but because they know the necessity of subordinating eroticism to the purposes of power: they know that this desire, above all others, must be buried, left to rot under the ground of male experience to feed the vermin that crawl there. To take the son would suggest to the son another possibility — that he might turn on the aging father, subdue him through sexual assault.

The fathers must destroy in the sons the very capacity to violate them. They must turn this impulse to paralysis, impotence, dead nerve endings, memory numbed in ice. For if father and son were naked, face to face, the male weapon that is aggression mortified into what men call passion would rend the father, conquer and disgrace him.

In war, the fathers castrate the sons by killing them. In war, the fathers overwhelm the penises of the surviving sons by having terrorized them, having tried to drown them in blood.

But this is not enough, for the fathers truly fear the potency of the sons. Knowing fully the torture chambers of male imagination, they see themselves, legs splayed, rectum split,

Continued on Page 15

Notes and Thoughts by One Gay Man on Pornography and Censorship

By Michael Bronski
(with thanks to Ken Rabb, Charlie Shively, and Carl Wittman)

Pornography — Definitions

The questions of pornography and censorship are impossible to discuss without a clear understanding of what is meant by pornography. As a term it has little definition outside of a social context. The 1920s found *The Well of Loneliness* too obscene to publish. Shaw's *Man and Superman* was banned from the New York stage and placed under restricted reading at the New York Public Library earlier this century. Such classics as Chaucer, Balzac, Rabelais suffered under censorship up until the 1940s. It seems strange to us now that a film like *I Am Curious (Yellow)* could cause such a furor in the mid-sixties and that *Catcher in the Rye* was still being removed from high school library shelves as late as 1974.

These are not quaint examples from the past mentioned to show how foolish past attempts have been to censor material, but rather illustrations of how the social context judges material. When people, now, speak of pornography there is an assumption that it in some way deals with an aspect of sexuality. However, there is generally little agreement as to what exactly constitutes pornography — how much sex, what kind, how explicit, what intention. (Of course what some people find erotic others find disgusting; this applies equally to *Snuff* and *The Joy of Lesbian Sex*.)

The distinction between soft core (*Playboy*) and hard core (*Deep Throat*) are essentially false. They are a reflection of what a community is willing to allow at any given time. The same is true of the distinctions being made between pornography and erotica. The Victorians found Burton's translations of *The Arabian Nights* pornographic, we do not even define it as erotic. Many today would consider Kate Millet's *Sita* erotic, others, disgusted by the explicit scenes of sexuality between the women lovers, would consider it pornographic. What all of this material has in common is that it deals with some form of sexuality. However the classification of something as pornographic or erotic depends upon a myriad of factors that include class, economic structure of the society, educational level of the reading public, and the social position of those in a position to judge. (One recalls the response of the English Peer who during the trial of *Lady Chatterly's Lover* stated that he would not mind if his wife read the book, but could never allow his groom to do so.)

When one is speaking of pornography, and especially of censoring pornography, it is very important to define what is being spoken about. Is it a matter of the traditional male nudie-magazine centerfold in *Playboy* or the more explicit forms of that in *Hustler*? Is it a "hard-core" porno film like *Behind the Green Door* or the brutal and exploitative *Snuff*? Is it the old line of "classy" porno that Olympia Press published in the late sixties, or newer books on the market that feature graphic descriptions of brutality done to women? Is it possible to mean all of these — they all have sexual exploitation as their basis — or just some of them? But whatever is meant should be

Historically, censorship has always been used by people in power to "protect" other people. The Catholic Church instituted the Index Librorum Prohibitum to "protect" the faithful from being led astray by heretical teachings. It was a tactical coup for the Church to make people believe that this was moral guidance rather than repression.

clearly designated and defined because there is so much material that without definition any discussion becomes impossible.

A clear example of this lack of definition is Gloria Steinem's discussion of homosexual pornography (*Ms.*, Nov. 1978). She says it "may imitate this (heterosexual) violence by putting a man in the 'feminine' role of the victim." This is not applicable to any homosexual male pornography (unless one equates "passive" with "feminine" — which I hope is not the case here) except some S/M pornography. Even in that case, S/M practitioners would claim that there is no "victim" since both roles are freely chosen. Yet because there is no workable definition, homosexual pornography, with a set of logistics and responses quite different than heterosexual pornography, is injudiciously lumped together with it.

Feminists who have spoken out against pornography have stated again and again that they are not against sex but rather against brutality to women. This would exclude a great mass of pornography (including all gay porno and even S/M gay magazines like *Drummer*). But I think that the issue is deeper than that. The basic argument is not about sex or brutality at all, but about something else.

The Real Issue

The real issue of the fight against pornography is not sex or brutality, but power. Our culture is gynophobic, brutality prone, and death centered. Not a small part of this comes from the influence of religion. The late playwright and wit Joe Orton once wrote that Christianity had no trouble dealing with death — it was life that gave it a problem). Intimately connected with this in an ongoing causal relationship are sexual repression and the huge im-

wrongheaded since some good, however small, does come from them. In this case, a loosening up of discussion of such topics as abortion, birth control and homosexuality.

The imbalance of power that is caused by the inequality of the sexes and sexual repression is most clearly apparent in the exploitation of women as sexual objects. Women have become a colonized sexual group within the social structure. Sex becomes the battle ground where men struggle to retain their power over women. And brutality is present, covertly and overtly, as in any warfare.

The combination of sexual repression and capitalism works hand in hand to make the colonization of women as sexual objects profitable. Only in a sex-repressive society could you market and sell sex, or even the idea of sex, as you can here. Almost all advertising uses images similar to those in pornography, and for the same ends. Shampoos, clothing, soaps, liquors, and cars all promise to make you a better woman. All use women to induce people to buy the product. (*Ms. Magazine* itself has used such ploys as a naked Valerie Harper behind a dollar bill to illustrate a cover story about women and money, and a naked 12 year old girl removing her panties to sell an issue about child pornography.) Is there really any difference between a *Playboy* centerfold used to sell you the *Playboy* lifestyle (a new stereo, new car, and a bottle of Dewars), all of which will bring you better sex; an ad using Catherine Deneuve to offer you better sex if you wear or buy Chanel No. 5; or a film or book that offers you better sex if you use women, in whatever way you prefer. The messages are all the same. Social acceptability is the only distinction.

It is easy to get upset about these examples of sex and brutality. They are

Is there really any difference between a *Playboy* centerfold used to sell you the *Playboy* lifestyle (a new stereo, a new car, and a bottle of Dewars), all of which will bring you better sex; an ad using Catherine Deneuve to sell you Chanel No. 5, which will bring you better sex; or a film or book that offers you better sex if you use women, in whatever way you prefer.

balance of power between the sexes. All of these factors are bound with one another to create culture. Change will not occur if they are addressed singly. Because of this, the so-called sexual revolution in the early sixties was eventually found to be a false hope. It tried doing away with repression while ignoring the inequality of the sexes. On the other hand, it is a mistake to dismiss such movements as completely

symbols of the exploitation of women and of sexuality in general. But it is also true that both sex and violence, because of the repressiveness of the culture, have the ability to upset people, in and of themselves. It is important to be able to separate the first waves of culture shock reaction to any sex and brutality from instances in which they are being used exploitatively and abusively.

What Does It Mean?

People are rightfully and justifiably terrified with our culture. Many aspects of it are destructive and repellant. Misogyny and exploitation are rampant in our culture and are a sign of deep social ills. They are, however, symptoms of what is wrong with social structures — not causes.

There is no concrete evidence that any of this material directly causes rape or brutality against women. For every study proving that it does, there is another proving that it doesn't. These issues are too complex to be judged in single issue studies that try to reach simple conclusions. The culture is rape and brutality prone, and advertisements and pornography are part of the culture. Although they may not directly cause rape or physical harm, they are part of a culture that fosters it. What is perhaps most important is that these books, films, and magazines are a *reminder* that these conditions exist in the culture. And as reminders they are painful and frightening.

As with any sickness, you understand the illness by observing the symptoms and then finding a cure. However, it is pointless to mask the symptoms, or mistake them for the course of the illness itself. Censorship might give the appearance of health, but it would mask the symptoms.

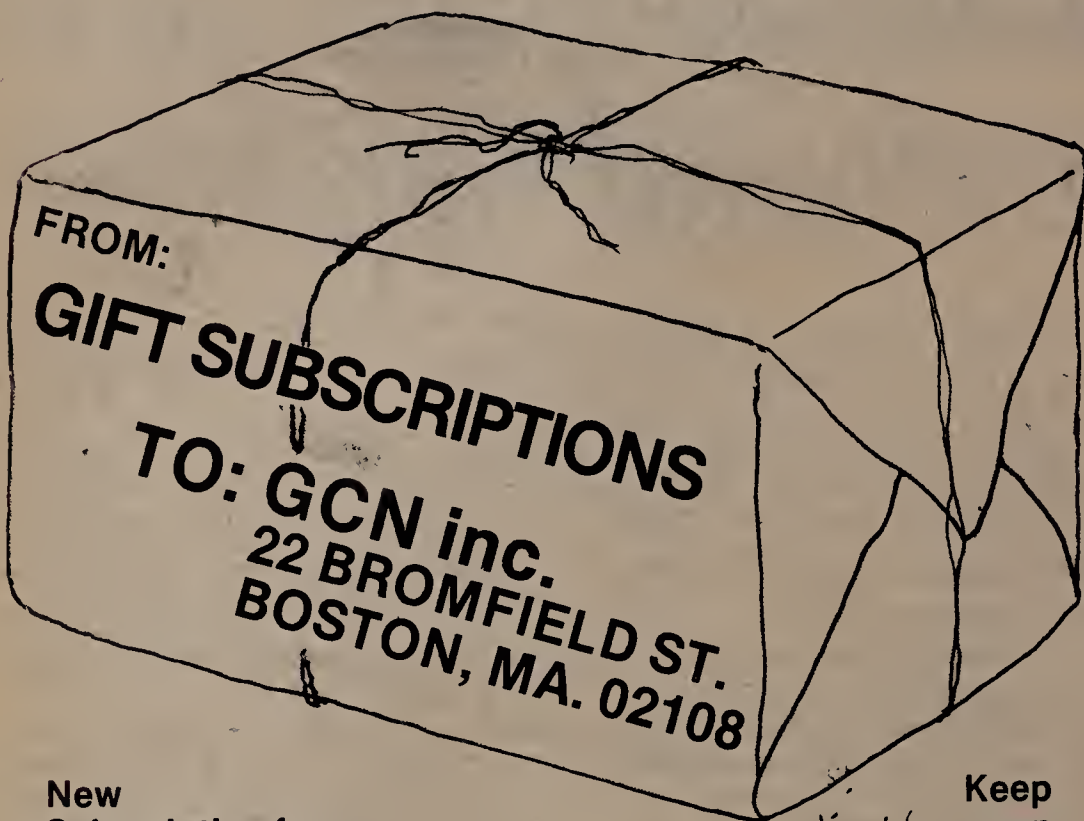
What To Do

The question of constitutional rights is difficult and complex. Interpretations vary from court to court and case to case. At what point do one person's rights infringe on another person's freedom? Recently the Supreme Court decided that the residents of Skokie did not have the right to be protected from the American Nazi Party's exercising its freedom of speech. Many feminists would argue that pornographers are not entitled to protection under the First Amendment because they are infringing upon the safety of women.

A similar set of circumstances can be seen in the early temperance movement. Beginning in the early 1830s, and continuing until the passage of the 19th Amendment, there was a movement to ban the sale and distribution of liquor. Many of the leaders were women active in both the abolition and suffrage movements. The movement was partially in response to the squalid living conditions of working people. After working a 65 hour week, men would spend their whole paycheck in saloons, drink the whole weekend, and ignore the needs of their families. The overwhelming participation of women in the movement was prompted by motives of self preservation. Food, shelter, and clothing were being denied and probably other forms of battering and abuse were also happening. It is no accident that male historians have chosen to present these women as crazed biddies in an attempt to deny the real reasons for their concern.

However, what began as a movement responding to real social concerns soon became very narrow, and temperance became prohibition. Groups of women held prayer meetings outside of bars in attempts to close them down, and generally were successful. They took down the names of men frequenting bars and posted them around the

Continued on Page 14



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Rose and Winter Come Home

Betsy Rose and Cathy Winter
with Marcia Taylor

ASL interpreter Susan Freundlich
Produced by Allegra Productions
Old West Church
December 2, 1978

By Cindy Stein

Betsy Rose and Cathy Winter have been touring throughout the United States for over a year, but on Saturday, December 2, they were performing in their home territory. Both had lived in Cambridge for ten years prior to their recent move to Seattle. Hundreds of friends filled the Old West Church and the concert immediately took on the excitement and warmth of a homecoming.

The evening began with the music and lyrics of local performer Marcia Taylor. Taylor accompanies herself proficiently on guitar. Her songs were interspersed with intricate solos, and come from a jazz and folk tradition. They deal with the difficult issues of the day: violence against women, the expansion of nuclear power, the exploration of age differences between friends. Her lyrics are full of natural imagery, the wind, the sea, the sky, the sun (as in the song "Freedom Will Come like the Risen' of the Sun"). Although the issues she addresses are serious, Taylor handles them in a humorous, but not trivial, manner. Her song extolling the virtues of self defense for women as a safeguard against street violence is styled along the lines of a "talking blues." It ended with a warning to would be attackers who happen to run across graduates of self-defense training: "Watch out muggers and rapists beware/ you never know who you're gonna meet — on the street."

Taylor drew extremely favorable audience response with her parody of a pro-nuke television commercial, complete with condescending answers to the safety concerns of those who are less than jubilant about nuclear power. (The nuke's answer to the genetic mutation arguments: "Why don't [people] realize the truth that two heads are better than one").

After a fifteen minute intermission, Rose and Winter came onto the stage to do two very well put together sets. Their overall performance was well-balanced with respect to the inclusion of jazz and blues pieces among them "God Bless the Child" to which Rose and Winter added their unique harmonies and an original tune, "Good-time Jazzy Song") in addition to the usual folksy bill of fare. Each woman is able to step back and let the other display her individual talents, both instrumental and vocal. This was especially effective in two songs, "Degas Dancer," with Rose doing the lead vocal describing a childhood dream, and "The Journey Out," Winter's story about growing up and leaving home.

Although Rose and Winter's themes are all political in a broad sense, they performed some especially issue-oriented songs, among them a hardhitting



folk-rock piece called "Why Don't We Just Get Mad?". The song was written for women who work alone in non-traditional jobs and who must cope with the reactions of men who feel their spheres have been invaded. The verses included some of Rose's and Winter's experiences as performers looking for work.

The first set ended with a satirical strike at the attempts of the right wing to vote away the civil rights of women and gays through the use of referenda. "The Lefty Song," written by Boston's Joanna Cazden, is a humorous jab at reactionary forces who try to dispose of the ten percent of the population who are left handed:

Southpaw liberation is the ruin of our
nation,
Make it formal, make 'em normal, pass
the laws!

Perhaps the most important political contribution to women's culture was the song, "Don't Shut My Sister Out (Trust her choices)" in which these feminist artists directly address the problem of divisions within the women's community. Rose, who introduced the song, specifically referred to the debate on issues concerning male-to-female transsexuals and bisexuality. The duo singing acapella urged those listening not to "shut our sister out", "Trust her vision/ her intuition of her own way to go." The piece brought on sustained audience applause, which displayed approval of the sentiment, in addition to an appreciation of the music. "It's a truth we all know, and if we live it, we won't have to sing it anymore," Rose commented as the applause died down.

The concert ended with Rose and Winter stating that they would not do an encore because they really liked their own finale. The lights were turned up and audience and performer became one, as everyone was encouraged to participate in a "sign-along" to the song "Long Time Friends." American Sign Language interpreter, Susan Freundlich, demonstrated the signing for the song's chorus.

I'm lookin' for some Long Time
Friends,
I'm lookin' for some Long Time
Friends.
Life's a long and twisted road
Many curves and unseen bends.
So I'm lookin' for some Long Time
Friends.

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SF Women Confer on Pornography

By Michelle Turek

Women Against Violence in Pornography and Media (WAVPM), a San Francisco Bay Area organization concerned with stopping abusive images of women in the media, particularly in pornography, hosted a national conference entitled "Feminist Perspectives in Pornography" on Nov. 17-19, in San Francisco. Activist women from all over the United States, Canada, Australia and Great Britain gathered at Gallileo High School to share experiences, feelings, and plenty of anger at society's pervasive, systematic degradation of women through the use of pornography.

A weekend of workshops, slide programs, panel discussions, poetry readings, art and pornography exhibits, and a "Take Back the Night!" march to San Francisco's "Tenderloin" district, gave participants the opportunity to thoroughly examine the business or pornography, and its importance as a feminist issue.

Judith Reisman, of Case Western Reserve University, gave a slide presentation at the opening session of the conference, clearly outlining the role pornography plays in keeping women down. Pornography links sex and violence, and presents women and children as objects desirous of abuse. This pornography is then sold to a male audience to fill its need for dominance. Advertisers and pornographers deliberately attempt to destroy men's ability to see women and children, and men themselves, as human beings who deserve and need love. In denying another's personhood, we make it easy to destroy them, and rape and battering destroy women.

Reisman also discussed the economics of pornography. She explained, "It costs a lot of money to make people think." Pornography, a multi-billion dollar a year industry, has been manipulating our thinking, for its ultimate profit, for too long. She further explained in the workshop, "The Evolution of the Pornographic Environment," that pornography and consumerism are inextricably linked. Advertisers and pornographers subvert and exploit our human needs in order to sell us a product. They have no qualms about enticing us to destroy our physical selves, through alcohol and tobacco, for example, or our sexual and emotional selves, through increas-



- Egyptian Goddess "Nut," conference logo

ingly degrading pornography. We are actually persuaded to pay them to let us do so.

Other workshops discussed pornography in relationship to children, politics, the law, and racism. Women examined what pornography is, its effects on people and how to combat it. Strategies discussed included everything from lobbying to sabotage. There were workshops on pornography in advertising, art, and literature. Its effect on women's image in society as well as upon women's self-images were analyzed.

Saturday night, over 4,000 women joined the conference participants in a march to "Take Back the Night!" Andrea Dworkin gave a moving exhortation to the marchers. Her address was entitled "Pornography and Grief." In it, she said,

One can know everything and still somewhere inside refuse to believe that the personal, social, culturally sanctioned violence

against women is unlimited, unpredictable, pervasive, constant, ruthless, and happily and unselfconsciously sadistic.

She concluded:

Tonight, with every breath and every step, we must commit ourselves to going the distance: to transforming this earth on which we walk from prison and tomb into our rightful and joyous home. This we must do and this we will do, for our own sakes and for the sake of every woman who has ever lived.

Chanting and cheering, the women, and a few men, marched from Francisco Street to Columbus Avenue, past the sleazy theatres, bookstores and "sex" shops, to rally on Broadway. The women's energy was incredibly high, and the workshop discussions of sabotage were nearly translated into action in a few instances. However, the march marshalls can be congratulated for maintaining order. At Broadway, a float, created by Suzanne Lacy and Leslie Labowitz of Ariadne in Los Angeles, illustrated the Madonna/Whore image of Woman. It brought cheers

from the audience, as its two riders tore up pornography with relish. Everyone joined feminist musician Holly Near in singing "Fight Back," then marched down Columbus Avenue to Washington Square for a celebration coordinated by "Motion," a Bay Area women's performance group. A women's dance concluded the evening's festivities.

Other all-conference events which were open to the public included the opening speech by Kathy Barry, co-author of the *Stop Rape Handbook*. There were poetry readings by Adrienne Rich, Susan Griffin, and Nellie Wong. A panel with Susan Brownmiller, Jill Lippitt, feminist lawyer, Susan Griffin, and Camille Le Grand, feminist attorney who practices civil law in San Francisco, discussed the First Amendment. Diana Russell and Audre Lorde made the closing speeches. The speech by Lorde was one of the highlights of the conference for me. Her discussion of the erotic, which she defined as that deeply spiritual source of female energy within us, expressed what could be the goal, not only of the conference, but of the entire women's movement. We must break away from the patriarchy's definition of power and profit, and begin to experience our own power, which is the power of the erotic.

At the resolution session following Lorde's and Russell's speeches, plans were made for a nation-wide "Take Back the Night!" marches in major cities in the spring, possibly coordinated by WAVPM. A series of resolutions was passed, stating, among other things, the participants' determination to end child abuse in all media, to urge public figures not to legitimize pornography by doing articles or interviews for magazines such as "Penthouse" and "Hustler," to develop a feminist media strategy, to fight any forms of advertising that perpetuate the myth that women and children are appropriate victims, and to actively recruit more poor and Third World women for future conferences on pornography.

The complete list of resolutions, the texts of the speeches, the panel discussion on the First Amendment, the poetry readings and many of the workshop discussions will be published in a book to be written by Women Against Violence in Pornography and Media. Tapes of many of the proceedings may also be available. For more information, contact: WAVPM, P.O. Box 14615, San Francisco, CA 94114.

Pornography, Violence and the 1st Amendment

By Ann Traynor

If you could ever force pornography to confront the whole person it would evaporate right before your eyes.

Alice Walker

For us to distinguish between pornography that is explicitly violent and pornography which is "subtle" in its objectification and denigration of women is, in some sense, totally arbitrary. When we speak of pornography we speak of a continuum of humiliation and violation. This continuum does not encompass erotica, which can be defined by its open trustfulness and candour about sexuality and affection.

Fundamental to pornography, and not to erotica, is a lie which is pervasive in this culture, and which prolongs repression, violence and fear in association with sexuality. It is the lie that powerlessness can somehow be alleviated by the usurpation and destruction of another's will. It is the lie that frustration can be spent in domination. The natural consequence of that lie is violence. It ultimately diverts its believer from any real access to power.

Rapists frequently state that rape is not a crime of sexual desire, but of

power, that they rape out of the need to feel control and to force. Apparently the *sensation and realization* of male powerlessness and frustration can be at least temporarily dispelled through the imagined and actual violation of "appropriate" victims, i.e., women and individuals of other races). It is no coincidence that racist jokes frequently occur alongside of pornographic images and humour, or that "Hustler" magazine publishes blatantly anti-Semitic cartoons alongside pictures of child-molestation and corpse abuse.

Pornography is a multi-million dollar industry. It feeds on male emotional instabilities and sells the normalization of rape, wife abuse, assault and murder. What is novel about pornography in the seventies is that corporations openly employ marketing techniques to create the taste for violence and for sadism that was kept under cover and behind closed doors 10 short years ago.

It is not surprising that corporations attempt to make pornography into a nationally salesworthy item. They have succeeded in creating a market for hair-removers, hoola-hoops, vaginal

deodorants and pet rocks. They will sell whatever can be sold, regardless of its intrinsic value. In a woman-hating, woman-fearing society, violence against women sells.

One of the most effective techniques in marketing is to play on human fears and on alienation between groups and individuals. Mark O'Dea, head of a New York advertising firm in the 1930s, responded to Roosevelt's pronouncement in the early days of the depression that Americans had "nothing to fear, but fear itself." O'Dea defended fear manipulation as "our national salvation":

Since time began, Fear has been a regulatory part of humanity — our primitive religion taught the vengeance of the gods: our modern revivalists frightened people with damnation. . . . So what's a little fear in advertising? We've a better world with a bit of the proper kind of fear in advertising . . . fear in women of being frumps, fear in men of being duds.

Translate O'Dea's harmless term "dud" to the real male concern of being ineffectual and unimportant, unimposing and unnoticed in mass society, and the technique for marketing

pornography is uncovered.

A consequence of that marketing technique is to worsen an already severe resistance to female autonomy and self-determination. However, this is of no concern to those who profit from it. This is certainly not the first instance of American media deliberately promoting the objectification, distrust of, and unconcern for an entire group of people: their lives, their choices, their sensitivities. If American wars have been made in board rooms and cabinet rooms and in Pentagon secrecy, they have been justified and marketed to the American public by the national press, with its gradual fostering of racist and nationalist tensions, and with its persistent distortion of fact. To read newspaper accounts of Dien Bien Phu, the Tonkin resolution, the Diem overthrow, the riots in Soweto or the more recent massacre of thousands of Zimbabwean troops by Rhodesians is to understand a little better how some lives have become such a worthless commodity in the twentieth century.

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Pornography

Continued from Page 11

town. Overcoming the opposition on local levels, they were soon powerful enough to have their own political parties and passed laws prohibiting all sale and distribution of alcohol. The problems in the lives of working people were basically economic ones: little pay, an impossibly long work week, no decent housing, little chance for advancement or any class mobility — it is no wonder that people took to drink. Although there was some social work being done most of the attention was focused on drinking as the root of the problem. It is no surprise that when the prohibition amendment was passed, it did no good whatsoever. Liquor manufacture increased along with consumption, it became a black market item and became profitable for criminals.

What began as a movement based on real concerns turned sour. Supported by the same people who supported abolition and the black and women's suffrage movements, it failed because it was based on a premise that both ignored the *real* problem (economic inequality). Instead, it treated a symptom with repressive measures. The difference between abolition and prohibition was the difference between progressive and repressive legislation.

Censorship

Historically, censorship has always been used by people in power to "protect" other people. The Catholic Church instituted the *Index Librorum Prohibitorum* (Index of Forbidden Books) to "protect" the faithful from being led astray by heretical teachings. It was a tactical *coup* for the Church to make people believe this was moral guidance rather than repression. In the late nineteenth century, Anthony Comstock headed the *Society for the Suppression of Vice* in New York. One of his goals was to ban all printed material that might harm women and children. (As in the temperance movement there was a clear class distinction between the middle-class people doing the "protecting" and the working classes being "protected".) Comstock died in 1915 but the laws that he inspired and legislated for were with us until a few years ago, and are now present in some modified form. As with prohibition, it has been shown that such laws are generally ineffective. They have always been passed by people in power to "protect" other people — never a sign of real public interest.

Women have, historically, been put in a double bind position in these matters. Acting out of self-interest and self-protection, they have been placed in the position of moral guardianship. When times have changed they have then had to bear the brunt of criticism for being prudes and "Mrs. Grundys." By not focusing on the real problems — working conditions, not alcohol; women and children being appendages to men, not their corruption by obscene literature — the issues became confused. The real problems are not dealt with, and women are ridiculed.

Would there be any difference if all of the books, films, and magazines that are distressing feminists today were removed from the market? There seemed to be little change in the home lives of working people as a result of banning liquor. Any change was due to more humane labor regulations. It is impossible to say whether incidents of rape and violence would decrease. The pornography industry, already partially controlled by organized crime, would just go underground. Anyone who still wanted pornography could get it, for a little more money.

There would be a cosmetic change. Women would not be confronted by these magazines on the newsstands, or by ads for exploitative films in the newspapers. These images may hurt, wound, and frighten but they are reflections of a gynophobic culture.

The urge to censor, to eliminate these images from the public eye, is the urge to control. It is an urge felt by people who have no power, a way to seize hold of something that resembles autonomy. Ideally there should be no hold on power in a society. The replacement of one group in power by another is no real solution. But this does not deal with the fact that there is one group that does hold power over another.

What Is Being Said and Done

In her article in *Ms.* (November, 1978) Robin Morgan rightly says that the First Amendment is precious to feminists (and to all oppressed people) because when the witch hunts begin it is powerless people who will be hunted down. She advocates methods of public instruction and actions which educate. However, she also suggests such methods as urging newspapers to restrict the space given to pornographic advertising. This has been done by the *New York Times* and they banned an ad for *GULP — A Gay Musical* on the grounds that it was offensive and pornographic. Several other newspapers with the same policy have refused to take ads for *Gay USA* because they did not like the title. Leaving such decisions up to the newspapers without any clear analysis or guidelines is going to be more harmful than helpful.

In her book *Not Responsible for Personal Articles* Lois Gould talks about developing a broad base of support among women. She would work with Anita Bryant's constituency on such matters of common interest as pornography, child abuse, and wife-battering. This raises all of the early questions of definitions. The Bryant types would probably find such publications as *Fag Rag*, *Women Spirit*, and probably even *GCN* offensive. Would Gould really be able to find a common ground with these people? In order to gain extra support both groups would have to compromise. Would that be possible?

Feminist lawyer Brenda Feigen Fasteau suggested, at a conference on obscenity in New York on Dec. 2, the creation of a tort showing that pornography had damaged an individual woman or class of women. "This might be a rape victim who suffered additional anguish after she had seen an obscene book or record cover that reminded her of her experience." Such a legal suit would be necessarily vague and could set a disastrous precedent. A woman who had undergone a bad abortion experience might be anguished by some pro-choice literature she might see; a man with an unhappy homosexual experience might be further hurt by a copy of *The Body Politic*.

When it gets down to legal tactics, most plans seem to have terrible shortcomings. It would be nearly impossible to reach a legal definition of what was offensive that everyone could agree upon and which would not subject non-pornographic materials to censorship. There are no real definitions of pornography, erotica, hard core, or soft core. There is a great mass of sexual material, each piece of which means something different to each individual. Some of this material is being used to exploit women. How-

Continued on Page 17

Dworkin

torn, shredded by the saber they have enshrined.

Do it to her, they whisper; do it to her, they command.

IV.

In Amerika, after the Viet Nam war, this happened.

The rebellious sons were no longer carefree boys, wildly flushed by the discovery of their penises as instruments of pleasure. They had seen the murder spawned by the fathers coming toward them, pursuing them, encompassing them. They had been chastened and hardened, stunned and fixed in the memory of a single horror: the father had bound them on the altar; the father's hand, clutching the knife, was coming toward them.

The rebellious sons had gotten older. Their penises too had aged, experienced impotence, failure. The capacity of the nineteen year old boy to fuck at will was no longer theirs.

The rebellious sons, as the fathers might have prophesied, had experienced another loss, a consequence of their prideful sacrilege: they had profaned the penis by uncovering it, ripping from it the effective protection of

Continued from Page 10

mystery and taboo; those colonized by it had seen it without mystification, experienced it raw, and they had organized to destroy its power over them. The sons, vain and narcissistic, did not recognize or respect the revolutionary militance of the women: they knew only that women had left them, abandoned them, and that without the supine bodies of women to firm up the earth under them, they had nowhere to put their feet. The very earth beneath them betrayed them, turned to quicksand or dust.

The sons, dispossessed, did have a choice: to bond with the fathers to crush the women or to ally themselves with the women against the tyranny of all phallic power, including their own.

The sons, faithful to the penis, bonded with the fathers who had tried to kill them. Only in this alliance could they make certain that they would not again be bound on the altar for sacrifice. Only in this alliance could they find the social and political power that could compensate them for their waning virility. Only in this alliance could they gain access to the institutionalized brute force necessary to revenge themselves on the women who had left them.

The perfect vehicle for forging this alliance was pornography.

The fathers, no strangers to pornography, used it as a secret ritual. In it they intoned chants of worship to their own virility, sometimes only a memory. These chants conjured up a promised land where male virility never waned, where the penis in and of itself embodied pure power. The fathers also used pornography to make money. In their system, secret vice was the alchemist's gold.

Using the rhetoric of the youths they no longer were, the sons claimed that pornography was pleasure, all the while turning it to profit. Proclaiming a creed of freedom the sons made and sold images of women bound and shackled. Proclaiming the necessity and dignity of freedom, the sons made and sold images of women humiliated and mutilated. Proclaiming the urgent honor of free speech, the sons used images of rape and torture to terrorize women into silence. Proclaiming the absolute integrity of the First Amendment, the sons used it to browbeat women into silence.

The sons want their share of the father's empire. In return, they offer the father this: new avenues of making money; new means of terrorizing

women into submission; new masks to protect the penis. This time, the sons will make the masks. The cloth will be liberal jargon about censorship; the thread will be such pure violence that women will avert their eyes.

The sons have already allied themselves with one sector of fathers — organized crime. Still spouting anticapitalist, liberationist platitudes, they have not hesitated to become the filth they denounce.

The other fathers will follow suit. The secret fear of incestuous rape is still with them, and it is intensified by the recognition that these sons have learned to turn pleasure to profit, profligacy to power.

In pornography, the rebellious sons have discovered the keys to the kingdom. Soon they will be sitting on the throne.

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Pornography & Violence

At the same time that feminist resistance to press distortion is high, when there is political resistance to the press's silence regarding crimes against women, a private market of sexist hatred and distortion of women is growing. That the implication of this media attention is as destructive to us as a class of people as in any of the cases mentioned above is obvious. One need only pick up the paper and read the daily descriptive accounts of brutality and angry sexual murders committed by men who are total strangers to their victims. In the private dwellings of Richard Berkowitz, Charles Manson, Albert DeSalvo, pornography was the predominant literature.

The threat is serious and deadly. It is as omnipresent and as inescapable as the media. Meanwhile, a Presidential Commission, after months of funding, informs us of their conclusion that there is no serious threat in pornography, and no causal relationship between pornographic violence and real

world violence, and that women compete with men as major consumers of "erotica" (a convenient change of terms).

The relationship is surely not a simple causal one. Those men who commit and those men who fantasize about violence to women are not unusual or isolated psychotic misfits. This very limited ability to successfully resolve hostility and anger is the rule rather than the exception. To end violence to women means combatting the focus that media puts on women as appropriate victims. It also must mean something different from the lock up or physical restriction of a few isolated extreme cases. To end violence to women means dismantling and disavowing the institutional power relations that promote the feelings of alienation and hostility which men have turned against us. As long as male anger escalates it will have a victim. We must resist its escalation as well as its

effects. Independence and self-determination and a sense of importance are things that men will have to learn in place of their anger and hostility. Men who are opposed to violence to women must commit themselves to helping other men reassess the sources of their belligerence to women. They must culturally combat the lie that underlies pornography and all acts of violence.

This is not a cultural change that we can force with greater restrictions and greater institutional pressures. To pursue the enactment of new legislation restricting the publication of pornographic material seems worse than a mere stop-gap measure. It is an investment of faith and of power in a system of courts, fines and prisons that has never meted out justice to women or to minorities. A court system can only reflect the predominant values and priorities of the legislators, the judiciary and the powerful pressure groups in a society. In this society, of all societies,

Continued from Page 13

where legislators approve billions of dollars for "defense" spending, and attempt to outlaw our right to receive birth control literature, or to peacefully protest court decisions, or to discuss such peaceful protest, would it really be advisable to place one more aspect of our private lives under governmental jurisdiction?

Legislative measures do nothing to respond to the fact that the overwhelming effect of most legislation is to exacerbate a crisis situation by establishing budget priorities and allowing international and national policies which show a callousness to human needs. The solution is primarily in the creative activity of women to resist and prevent attacks by providing refuges from violence for women, and by working directly in our communities and with youth to build an alternative culture, and alternative relationships, not dictated by the institutions the media serve.



Remember when gay meant you liked to laugh? It still does.

RELAX! THIS BOOK IS ONLY A PHASE YOU'RE GOING THROUGH

Gay Cartoons from *Christopher Street Magazine*

By Charles Ortleb and Richard Fiala

The second book of gay cartoons from *Christopher Street Magazine* proves definitively that gay people are in no better shape than anybody else—except maybe when it comes to taste and income.

Once again Ortleb and Fiala present gay life to America in such a way that it cannot possibly be taken seriously. Although these cartoons attempt to explore and comment on aspects of the gay life not normally seen in the media—the stress and conflict inherent in deviant life styles, the phenomenology of sleeping alone, and the overriding importance of Perrier and yogurt in the gay subculture—this book should not be taken for the real thing.

If Ortleb-Fiala keep this up, they may succeed in putting Anita Bryant out of business and the rest of us in stitches.

Charles Ortleb was a poet before he sold out and became Publisher of Christopher Street. He lives with Kevin in New York City. Richard Fiala has been drawing cartoons for two years and will keep doing it until he gets it right. Together they must be held accountable for the first gay cartoon book, And God Bless Uncle Harry and His Roommate Jack, Who We're Not Supposed to Talk About.

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ODYSSEY OF A UNICORN

Bah! Humbug!

By Nancy Walker

Old Ebenezer had the right idea the first time, but he didn't know it. He let a couple of dyspeptic nightmares frighten him into reform, and ever since that figment of Charles Dickens' imagination became a goody-goody-two-shoes, it has been unfashionable (supposedly) to bah-humbug this "gay-est of all seasons." Bah. Humbug. You shouldn't have to know from the grief and aggravation of this grayest of all distorted, overrated, exorbitantly expensive and sometimes totally destructive seasons.

It's no news to most folks, since the psychology of holidays has been deeply delved into and deftly dismissed by the columnists in the straight press, that for a distressingly high proportion of the population, Christmas and its attendant rituals of church and family spell deep depression, either because people do not have church affiliations or family, or because they do. Clearly a case of "damned if you do and damned if you don't." And if gay, doubly damned. Believe me, I know. I've been on the horns of the dilemma for fifteen or sixteen (who can remember such nit-picky details?) years now, and I'm beginning to feel the prick, if you know what I mean.

Santa, that clause in the unwritten contract of love between Jewish me and Christian she, makes an annual loud and lusty lunatic out of me. I rant and rave and bellow, snap, snarl and swear (a great deal) about the whole Christian trip and, worse yet, the commercialized version of it, that used to have the blood-sucking proprietors of gift-laden shops pushing their unnecessary wares at us from the time the last shred of turkey had been devoured at the Thanksgiving board, and now evokes the same response from the minute the witches fly over the moon on All Hallows' Eve (another Christian rite).*

The real difficulty, the underlying grain of sand in this oyster of my soul, of course, is neither the Christian myth, which is rather quaint (and no worse, surely, than any other that has a virgin goddess giving birth, without aid of spermatozoa, to the god of love), nor even the capitalistic opportunism it offers, but the genuine pain involved in the question of what to do about the family — hers.

Like the Passion Play, we reenact, faithfully each year, the same unvarying ritual. It is hard to swallow, but nevertheless true, that after all the years my immaculate conception and I have been together, her family still does not know my actual status in their *wunderkind's* life. Another member of the GCN staff, when apprised of this, asked, "What do they think you are, a pet?" Sometimes I think so. At least, thank goodness, when we dine together, I do not have to eat out of a plate on the floor. I am allowed at the dinner table, but not aloud. Such restraint imposed on my creativity of tongue causes great inward acid activity, and when we retire for the evening after a session with the "folks," I spend at least an hour dumping my anger on my lover, who knows the deluge is coming, and probably has the speech memorized. Why not? It's no more difficult to remember than a catechism.

Her family does not know, really, who I am. Therefore, I have to go through the charade of pretending to be who or what I am not — a friend. I must mind my speech lest I mar somebody's fortune; whose, I'm not exactly sure. They are good, as opposed to evil, people, but almost everything they do, say and believe in irritates the living hell out of me. The platitudes they spout are forbidden to be questioned. To say "shit" is a no-no of the highest order. "Fuck" is totally out of the question. My lover would not approve of my disclosing anything more in this column, and is probably ready to shoot me for having gone this far, but the fact is, I cannot stand being with these people, first, because they rub me the wrong way and second, because the basis on which we come together is dishonest. I try twice each year, at Christmas and Easter, to get my lover to tell her family the truth about our relationship, but she will not do so because they are so deeply religious that it would, in her opinion, hurt them too much. She was particularly concerned about her father. He died this past spring. Now what's the excuse? That he died last spring, what else?

In other years, because she had to be with her family, we were separated for portions of these magnificent, glorious holidays. I loathed Christmas with



considerable heat and energy. New Year's Eve wasn't so bad, but it was *de rigueur* to spend that night at her parents' home. That was when we lived in New York. Since we escaped to Boston, things have been different, but certainly no better. We did not go "home" for a couple of Christmases, but her less than usually cheerful expression, and the heavy sense of something very much amiss, ruined the days for me too. Last year, because we knew how ill her father was, even I, wretch that I am, had enough compassion to bite my lip and go through the "proper" motions. I *do* feel for these people, but I also feel for me, and I do not want to have my holidays loused up by spending them in such uncomfortable circumstances.

On the other hand, I love my lover. I do not want to be the instigator of anguish for her. Hence the dilemma, the annual torment associated with "tidings of great joy." She loves her family. Of course she does; she didn't have a Jewish mother. Had I been wise, with my anti-family proclivities, I would have fallen in love with an orphan. I should have made it an absolute prerequisite for any possible lover. But I didn't, and I couldn't. There was no way in this world that I could have prevented myself from loving the soft-spoken, absolutely *comme il faut*, *femme fatale* who lives with and tolerates me.

We have come no closer to a solution of the problem. No compromise will work. Either we spend the holidays with her family and I am miserable, or we do not spend the holidays with her family and she is miserable. In either case, we are both unhappy because with us, there is no happiness if both are not happy. The situation, in short, stinks.

As I write this, snow is falling in Boston's Back Bay. It is peaceful. Bach's "Partitas for Unaccompanied Violin" are coming at me from the

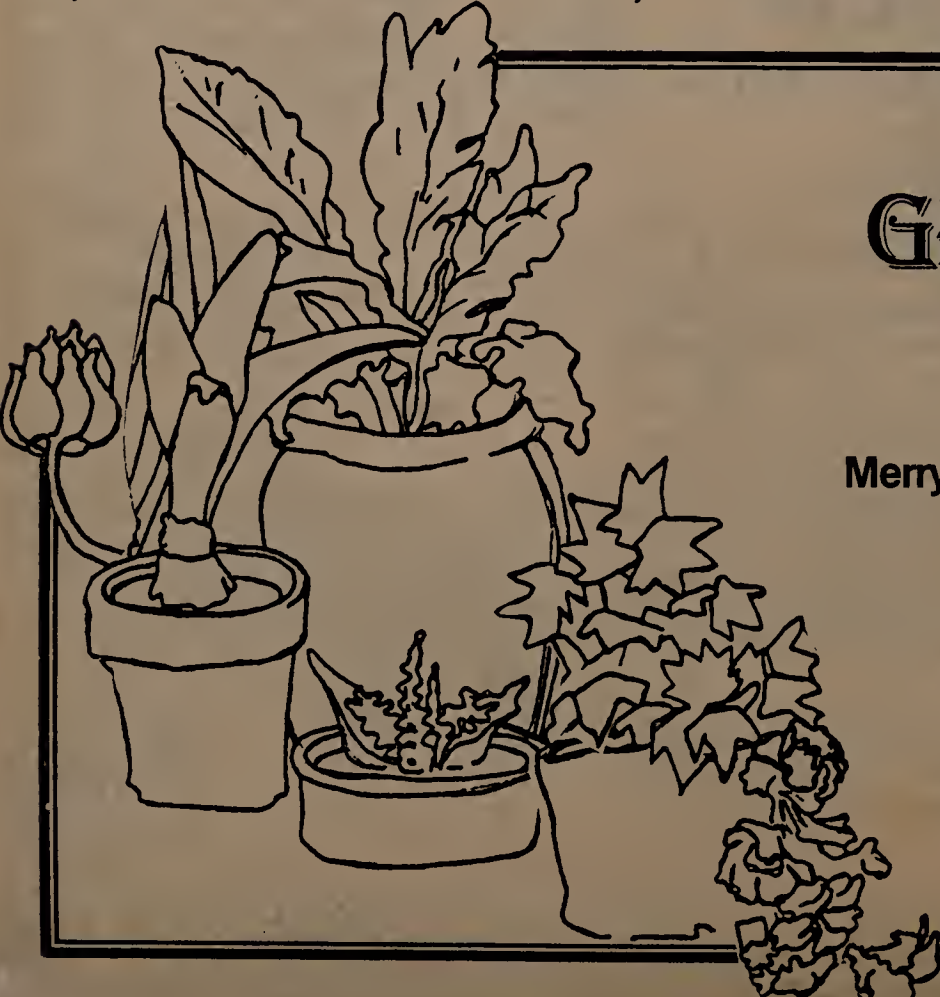
electronic miracle which is called stereo. For all the modern advances in *things*, we are no nearer answers to the major questions about how to live this life with some measure of grace and sanity.

I am not presenting this as an exercise in spleen, but because I know there must be hundreds of you who share my problem, and I want you to know you are not alone. The problem will not go away. The easy thing, of course, is to be selfish and a bully, both of which I am alternately, or concomitantly, depending on what fit takes me. But I *do* love, and God help you if that is your fate also. The other easy thing to do is give in or up.

All I can suggest, as a Jew who risked getting a broken neck to meet my lover in Boston's Prudential Center on November 30 at 6:45 to take part in the lighting-of-the-Christmas-tree ceremonies, is that there is more to this issue than I can ever untangle. This Christmas, make a punch bowl full of very potent eggnog and drink it while you play Handel's "Messiah" (an unexpurgated version) three times on your hi-fi set.

Now I shall tell you a very strange secret. I have always loved Christmas. As a child I thought Christmas Eve the longest night of the year, and swore I didn't sleep a wink, but I must have, because I never caught the white-bearded old devil in the act, and yet in the morning there was the living room transformed into shades of "The Nutcracker Suite." Age has had its effect. I sleep very well on the night before Christmas, and the world is no longer magnificently transfigured in the morning. But there lingers a wish that it might be. There hangs on the hope that somehow love and peace might come to the sorrowing masses wherever they are. The idea of a Prince of Peace is not a bad one. The Christmas carols bear a message of something beyond mere mortals, something better than we are that we might be someday, if only we would. If I had the power to do so, I would bless you, but being, simply, a blaspheming Jew, I wish you all, without irony, a Merry Christmas.

*To head off any accusations of anti-Christian, as opposed to Jewish, sentiments on my part, let me clarify my position. I am an atheist, a devout, total and uncompromising atheist in the formal sense. However, I have powerful urges towards ritual and a nagging desire to reach beyond myself. No doubt there are many people like me who have essentially religious impulses and no place to put them. I find the concept of an all-powerful, all-knowing, all-good (!) god absolutely unbelievable. Even I, given that much power, could make a better world. And I do not wish to enter into a theological debate. I know all the philosophical arguments for the existence of god. It can neither be proven nor disproven, so you pays your money and you takes your choice. I have taken mine. I am quite willing that others should take theirs. By the way, some of my best friends are Christians . . .



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BOOKS

Dominion

By Pamela Ferguson
N.Y.: Atheneum, 1978. Hardcover.

By Maida Tilchen

A current style in novels has been for an author to use a large and glamorous industry as the setting for a plot concerned with the decadent sex lives of various characters. Such books make a pretense of informing the reader about the industry, but this is usually just an excuse for shallow and insignificant writing. In these books, the lesbian is a stock character, either as a scheming, manipulative, and ambitious executive, or as a woman of enormous wealth and leisure.

Pam Ferguson's new novel, *Dominion*, is based on the international tobacco industry, but the information provided has depth and impact — novelistic muckraking well brought off. The characters are not shallow, and their sex lives in many ways are analagous to their political roles. The main character of the book is Tessa, a strong, attractive lesbian. She is a radical whose commitment is put to the test when she is asked to oppose her own family in a lawsuit.

The plot concerns a world-wide tobacco company based in London. It briefly describes the company's American origins, and its rise to prosperity. The current power relationships in the company are described. The owner, Sir Charles Courtland, married the heir to the company, the daughter of an American rags-to-riches entrepreneur and a British suffragist. Their only living child, Tessa, is a striking red-haired 37-year-old barrister [those are the lawyers in England who get to wear

wigs and drag and plead cases before the court]. Tessa considers herself a radical who rejects her family's prominence. She is also a discreet and apolitical (of gay liberation) lesbian.

The tobacco company is marketing a new cigarette, made neither of tobacco nor synthetic tobacco, but of another herb entirely, which the company plans to introduce as a "safer" cigarette. The author discusses the power of tobacco companies. The company does its own testing on the safety of its brands, resulting in an obvious power to corrupt the tests. The company also uses subtle psychological techniques to coerce consumers into smoking. In an excellently chosen example, Ferguson explains how an ad campaign would be designed to attract specifically those consumers who have been most against smoking for health reasons: the ad campaign is aimed at people who like health foods, the earth, a clean environment, etc. The new herbal cigarette is advertised as something traditional to native American culture and packaged in an earth-brown and gold package. I really loved the fine edge of satire in the descriptions of the ad campaign, satirizing those who believe they are immune to advertising but who do fall prey to advertising aimed at their own values. Those who think that smoking is a purely voluntary act, and that cancer and heart disease are the result of a bad personal choice to smoke, may be persuaded to consider the inevitability of subtle manipulation by ubiquitous advertising.

Once the stage is set and some of the issues of the smoking industry discussed, the plot takes over. Tessa Courtland decides that if she is really as radical as she would like to think, she should be willing to take the case of a cigarette factory worker who died of cancer after smoking test cigarettes. Of course, the company being sued is that

of her parents, and the cigarette in question is the new herbal cigarette they are about to launch. The court case is exciting and suspenseful. Ferguson's writing is vivid and the book would make an interesting movie.

The presentation of the lesbian character is quite positive, with the author justifying well the choices she makes about Tessa's character — for example, Tessa's antagonism to her family, and her alienation from any gay community. On one hand, I think that if a gay person respects the customs and opinions of their family, they might have their values respected in return. On the other hand, in a convincing argument, Tessa decides that she should not hesitate to take suit against her own family since they don't respect her values. Usually I don't think too highly of gay characters who are alienated from the gay community and apolitical about gay politics, but in this case I think the author successfully makes another point entirely, which is that Tessa is self-sufficient, gutsy and concerned about others despite her

wealthy upbringing. Another strong woman in the book is Colette, a bisexual with whom Tessa gets involved. Colette is a lovely character, a Vietnamese sculptor who maintains her self-sufficiency and puts her art before her lover's demands. Both characters are good literary models of strong and independent women.

One of the most gratifying aspects of *Dominion* is the choice by the author to make Tessa a lesbian. The Tessa character could probably have been a straight woman or a man without most readers feeling anything essential missing from the plot. However, Pam Ferguson not only used this novel to present a positive lesbian character, but also to draw an analogy between the character's sexuality and her politics. The independence of a lesbian lifestyle, and her life-experiences and analyses of those experiences, allows Tessa to develop the personal strength and political conviction to act radically and defiantly to achieve important humane goals.

Porn *Continued from Page 14*

ever, it would be almost impossible to censor only that material.

You cannot change a culture by repression. If symptoms are suppressed, they will resurface somewhere else. The only way to change society is to change society. In his *The Body Politic* (April 1978) article, Gerald Hannon spoke of the response to sexist children's literature. It was not to ban the material, but to create non-sexist children's literature. "... that response was not just reaction — it was a positive step. It was creative. It was moving toward what one wanted to see rather than obliterating what offended. . . . Obscenity laws are laws without content . . . they exist

to be used for political purposes only, to harass unpopular groups, and censor divergent opinion." Elsewhere in that issue it was noted that passing censorship laws to protect women was "letting the government do your own liberation work for you" which can only lead to cooptation.

The exploitation of women and of sexuality is not something to ignore. It is important to understand what is really being talked about, to speak of it in clearly defined terms, to realize the cultural context you are working in, and most of all to be precise and clear headed in your thinking. To allow confusion, sloppy thinking, expedience, or compromise to set in can only backfire and cause harm.

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Lesbian rap group meets every other Sunday evening in Greater Lowell area. If interested call (617) 663-2322. (25)

AFFIRMATION

For United Methodist Lesbian & Gay Male Concerns — New England Chapter. For Information and/or support reply 4 Phillips St., Boston, MA 02114.

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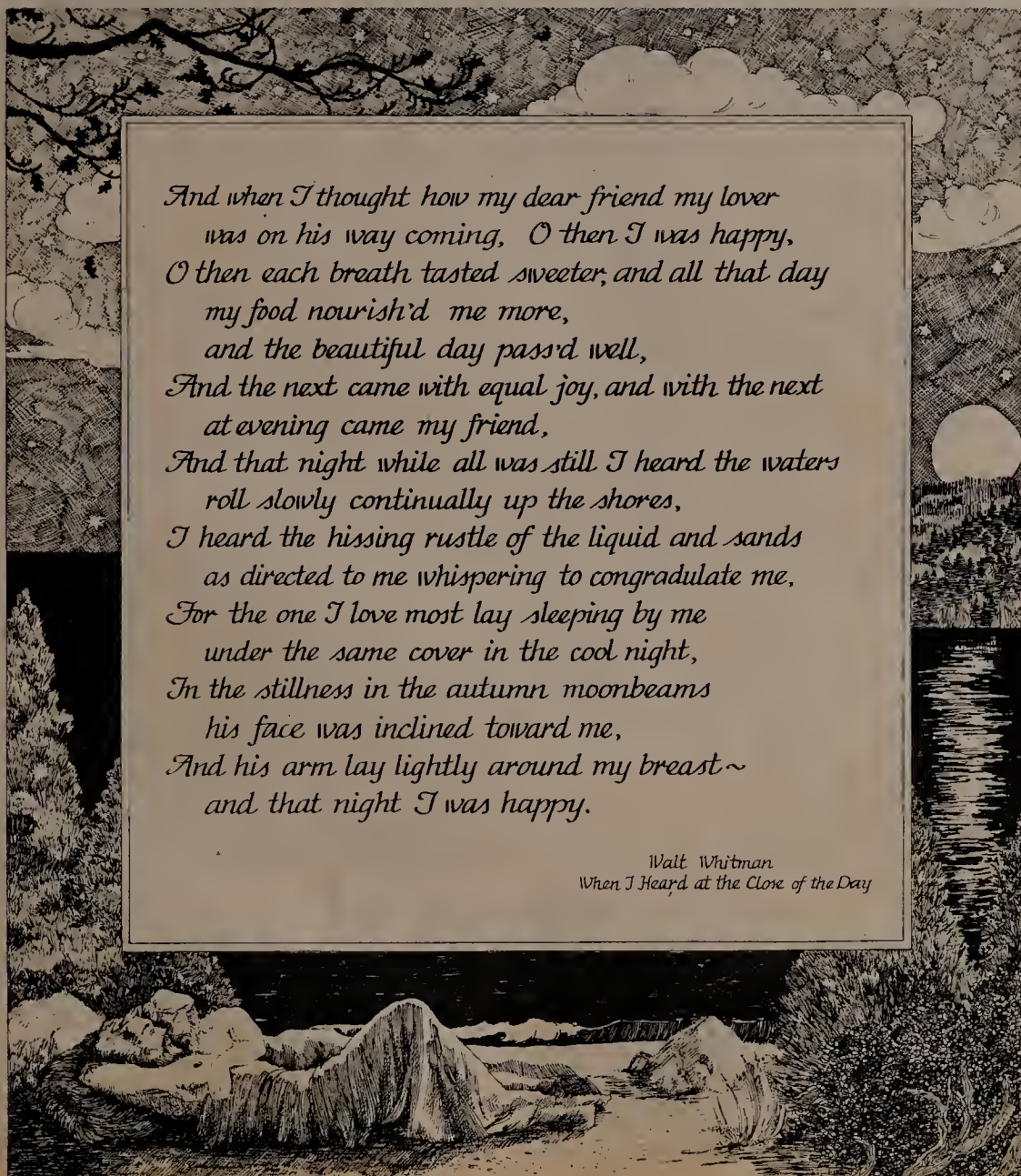
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... a few carols vibrating through the air I leave, For comrades and lovers.

—Walt Whitman



*And when I thought how my dear friend my lover
was on his way coming, O then I was happy,
O then each breath tasted sweeter, and all that day
my food nourish'd me more,
and the beautiful day pass'd well,
And the next came with equal joy, and with the next
at evening came my friend,
And that night while all was still I heard the waters
roll slowly continually up the shores,
I heard the hissing rustle of the liquid and sands
as directed to me whispering to congratulate me,
For the one I love most lay sleeping by me
under the same cover in the cool night,
In the stillness in the autumn moonbeams
his face was inclined toward me,
And his arm lay lightly around my breast~
and that night I was happy.*

Walt Whitman
When I Heard at the Close of the Day

As we all know, gay people have played a large role in cultural history. Most of us have heard that we can claim as our own Nijinsky and Michelangelo and Tchaikovsky, and we might also expect a long and brilliant literary tradition. But in fact, few of us have ever encountered the classics that should form our special heritage. The reasons are not hard to find: much of the Greek and Latin literature on the subject — notably, almost all of Sappho — was destroyed by the Church, and few writers of Christian times dared to treat gay themes openly. The little that remains is studiously avoided by our educational systems, or misrepresented, as in the case of Shakespeare's sonnets.

This illustration is from a portfolio of six drawings and poems entitled "The Great Gay Poets, An Illustrated Collection." Jeff McCrae selected the poetry and wrote the notes and William Newhall did the lettering and the illustrations. The collection is being sold in a limited edition of 150 for nine dollars as a benefit for GCN. The collection may be ordered from Great Gay Poets, 22 Bromfield St., Boston, MA 02108. Checks should be made out to William Newhall. Price includes first class postage.

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MONDAYS

11:30am — Lesbian Support Group meeting at Tufts Women's Center, 628-5000 ext. 702.
12 noon — Northeastern U. GSO meeting, Eli Center, rm. 349, 369 Huntington Ave., Boston. Everyone welcome.
2:30pm — Gay A.A. meeting, Old West Church (side door), 131 Cambridge St.
5:00pm — Non-competitive women's softball game, Magazine Beach (on Charles River near Stop & Shop, 10 blocks south of Central Sq.).
5:30pm — Women's Community Health Center open house, 137 Hampshire St., Cambridge.
6-8pm — Lesbian awareness consciousness-raising group. BU Women's Center, basement of Sherman Union Bldg. 353-4240.
6:30-8pm — Alcoholism discussion/education group for lesbians, 20 Sacramento St., Cambridge, MA, 661-1316.
6:30-8:30pm — Gay Health Services by appointment, Fenway Community Health Center, 16 Haviland St., Boston, 267-7573.
7pm — Gay alcoholics group, 10 Walnut St., Worcester, MA.
7:30pm — Baltimore Gay Alliance meetings, alternate Mondays, 2133 Maryland Ave.
7-9pm — Supportive lesbian rap, Janus House, 21 Bay St., Cambridge, (617) 661-2537.
7-9pm — U. of Vermont Gay Switchboard, 656-4173.
7-10pm — UMass Gay Women's Caucus Hotline, 545-3438.
7-9pm — Yggdrasil Gay Gathering at Yggdrasil, 15 Gilbert Rd., Storrs, CT, (203) 486-4737.
7:30pm — UMass Amherst, Bisexual Women's Rap Group, Campus Center.
7:30pm — Lesbian Feminist Union meeting, 55 Eddy St., Providence, RI.
7:30pm — Homophile Community Health Service — Drinking problems rap group, 80 Boylston St., Rm. 855, Boston.
8pm — Nashua (N.H.) Area Gays rap session; call (603) 654-9268. P.O. Box 3472, Nashua 03061.
8pm — Monadnock Area Gays, for information call Fitzwilliam, NH (603) 585-9419.
8pm — Lesbian Rap Group at the New Haven Women's Liberation Center, 148 Orange St. (203) 436-0645.
8pm — GPC business meeting, Columbia U., Fernald Basement, Broadway at 115th St.
8pm — Lesbian Rap at Women's Center, 148 Orange St., New Haven, CT.
8pm — Lesbians with Children Support Group, Cambridge Women's Center, 354-8807.
8:30pm — Gay Alanon (gay alcoholics). Info. 843-5300.
8:30pm — Hartford Gay Alcoholics Group, (203) 522-2646.
8:30pm — Gay Alliance at Yale, open meeting, basement Hendrie Hall, 165 Elm St., New Haven, 436-8945; public welcome.
9pm — Gay discussion group, Columbia U., Fernald basement, Broadway at 115th St.

TUESDAYS

6:30pm — Women Against Violence Against Women, Cambridge Women's Center, 46 Pleasant St.
6-8pm — Baltimore Gay Health Clinic, 2233 St. Paul St., downstairs. (301) 889-8679.
6:30-8pm — Women's Gay Collective, Women's Center, UConn, CT. (203) 486-4738.
7pm to 8pm Rm. 841, Intake Group of the Homophile Alcohol Treatment Service, a program of HCHS. A place to come and find out about alcohol and treatment services.
7:30pm — Integrity: Gay Episcopalians and their Friends, P.O. Box 2582, Boston 02208, 547-4676. Meeting every Tuesday at Emmanuel Church, 15 Newbury St.
8pm — Springfield Gay Alliance, First Unitarian Church, 245 Porter Lake Dr., Springfield.
8pm — Martha's Vineyard gay women and men rap group; info call 627-5370.
8pm — DOB women's rap, 1151 Mass. Ave., Cambridge, MA, 661-3633.
8:30pm — Providence Gay Group of AA, St. Stephen's Church Study, 114 George St., Providence, RI. (401) 333-1396.

WEDNESDAYS

6:30-8pm — HATS: Homophile Alcoholic Treatment Service; drop-in center. 80 Boylston St., Boston, Rm. 842.
6:30-8:30pm — Gay Health Services, Fenway Community Health Center, 16 Haviland St., Boston, 267-7573.
7pm — MCC/Providence Potluck at Parsonage, rap during and after dinner. Bring and share. (401) 272-9247.
7pm — Lesbian Support Group, UNH Women's Center, Durham, NH.
7pm — Liberation Rap Group, (617) 756-0730.
7pm — Framingham Unicorn Society meets 2nd and 4th Wednesday; Box 163, Framingham, MA 01701.
7-10pm — Gay Women's Collective meeting. Storrs, CT. Info: (203) 486-4738.
7-10pm — Gay Women's Collective, UConn Women's Center, (203) 486-4738.
7-9pm — University of Vermont Gay Switchboard, (802) 656-4173.
7:30pm — Lesbian Mothers Group, Sarah Doyle Women's Center, 186 Meeting St., Prov. RI.
7:30pm — MCC midweek service, 11 Amity St., Hartford, CT.
8pm — Discussion group for lesbians and gay men, Christ Church, 20 Carroll St., Poughkeepsie, NY.
8pm — Yalesians meeting, rm. B-8, Hendrie Hall, 165 Elm St., New Haven, CT, 436-8945.
8-10pm — Harvard-Radcliffe Gay Student Assoc. meeting. 2nd floor, Phillips Brooks House, Harvard Yard. 498-6987.
8-10pm — URI Gay Social Club, 4th floor Group Room, Roosevelt Hall. (401) 792-5954 or Carl 789-8360.

8:30pm — Gay AA Meeting, men and women. Old West Church (side door), 131 Cambridge St., Boston.
8:30pm — Gay-straight Rap, UConn, Mental Health Clinic. (203) 486-4705.
9pm — Amherst College Gay Alliance Coffeehouse. Fourth fl. lounge of Moore Dormitory.
9-12pm — Gay Social, Columbia U., Fernald Basement, Broadway at 115th St.
10:15pm — "Gaybreak Radio" on WMUA-FM (91.1) (1st and 3rd Wednesdays).
10:15pm — "Gay News" radio on WHUS-FM, (91.7), Storrs, CT.

THURSDAYS

9am-2:30pm — Brown U. Gay Lib, 305 Faunce House, Providence, RI, 863-3062.
5pm — Brandeis Gay Alliance, Usdan Student Ctr., Conf. Rm. C, Brandeis U., Waltham, MA.
6:30-8pm — Drop-In Center. All are welcome to meet members of Gay A.A.
7pm — Gay Alcoholics, St. Vincents Hospital, Worcester, MA.
7pm — Game Night, 5 Junction St., Providence, RI, alternate weeks.
7-10pm — UMass Gay Women's Caucus Hotline, 545-3438.
7:30pm — Daughters of Bilitis. Gay women's rap at the Old Cambridge Baptist Church, 1151 Mass. Ave., Cambridge. For more information call 661-3633.
7:30pm — UConn Gay Alliance meets in the Student Union, Rm. 218, University of Connecticut, Storrs.
7:30pm — Integrity: Gay Episcopalians and their Friends, P.O. Box 2582, Boston 02208, 546-4676. Meeting every Tuesday at Emmanuel Church, 15 Newbury St.
8pm — Baltimore Gay Alliance, meetings alternate Thursdays at Baltimore Community Center.
8pm — Womenspace coffeehouse and workshop, 11 Amity St., Hartford, CT.
8pm — Capital Dist. Gay Comm. Council, 332 Hudson Ave., Albany, NY 12210.
8pm — Dykes & Tykes, Women's Center, 46 Pleasant St., Cambridge, MA, third floor, care for young people, 354-8807.
8pm — Lesbian Liberation, Informal rap group Woman's Center, 46 Pleasant St. Cambridge, MA.
8-9pm — Lesbian Mother rap group, 21 Bay St., Cambridge, MA, 661-2537.
8:15pm — Drinking problems rap group, HCHS, 80 Boylston St., Rm. 855, Boston.
8:30pm — Gay Women's Caucus, UMass/Amherst, 8th floor of Campus Center.
8:30pm — Gay Alliance at Yale, Hendrie Hall basement, 436-8945, New Haven, CT.

FRIDAYS

6:30-8pm — Homophile Alcoholic Treatment Services drop-in center. 80 Boylston St., Boston. Rm. 842.

7-9pm — GRAC men's basketball, Lindeman Center, Hurley Bldg., Stanford St., Boston.
7:30pm — Am Tikva service, social at Frost Lounge, Eli Center, Northeastern Univ., 300 Huntington Ave., Boston.
7:30pm — Rap group for men and women, MGTF, 193 Middle St., Portland, ME.
7:30pm — Lesbian Feminist Workshop, 21 Bay St., Cambridge, MA; info call 783-9415.
7:30pm — Gay get-together, downstairs round-room, Billings Center, U of VT, Burlington.
8:30pm — Berkshire Community Gay Coalition meets at 175 Wendell Ave., Pittsfield, MA. Call (617) 442-9450, M-Th eves.

SATURDAYS

6pm-12 — Brown U. Gay Lib, 305 Faunce House, Providence, RI, 863-3062.
10pm-3am — Worcester Hotline, 791-6562.

SUNDAYS

9am — Closet Space 740AM with Muffy Wheeler and Joe Martin. (Boston)
11am — Church of the Beloved Disciple, 348 West 14th St., NYC.
2pm — MCC/Worcester service, Central Cong. Church, 6 Institute Rd., Worcester.
2:30pm — "Gay A's" Alcoholics Rap, Old West Church, 131 Cambridge St., Boston.
4-6pm — Gay Women's Group of Providence rap, (401) 831-5184.
5pm — Dignity/Integrity Mass, St. Luke's Church, 17 S. Fitzhugh St., Rochester, NY.
5pm — MCC/Boston Bible study group, 131 Cambridge St., 523-7664.
5:30pm — Exodus Mass, St. Clement's Church, 1105 Boylston St., Boston.
5:30pm — Dignity service, Arlington St. Church, Boylston St. entrance, Boston.
7:30pm — Gay Church services, 23 Franklin St., Bangor, ME.
7pm — Gay Student Union, U. of Vermont, 1st and 3rd Sundays of every month. Billings Student Center, Burlington, VT.
7pm — Church of the Beloved Disciple, 348 West 14th St., NYC.
7pm — MCC services, South Church, 292 State St., Portsmouth, NH (first Sunday of month).
7pm — MCC/Providence, 134 Mathewson St. (401) 272-9247.
7pm — MCC/NY worship, 201 W. 13th St. (corner of 7th Ave.).
7pm — MCC/Boston, worship and fellowship, Old West Church, 131 Cambridge St., Boston.
7:30pm — MCC worship, 425 College St., New Haven, CT.
7:30pm — MCC/Hartford, 11 Amity St., Hartford, CT.
8-12pm — NH Lambda for lesbians; phone (603) 332-4440

CALENDAR

The deadline for Calendar Items is Tuesday at noon for the following issue.

16 sat

Boston, MA — Experimental Theatre Workshop for gay men will be sponsored by Faggots and Bodies, and members of the cast of *Salome*. The workshop will include movement, vocal work and improvisation, exploring individual and group energy. Boston Center for the Arts, 557 Tremont St., 2pm.

Boston, MA — The Boston Men's Center will be forming new groups, and accepting new members into older groups at Campus Free College, 14 Beacon St., at 2pm.

Boston, MA — A Holiday Rap Session will be held by Out Here for lesbian and gay youth, at 355 Boylston St., 12-2pm.

Cambridge, MA — Holiday Party for Clearspace. Bring \$3, or anything that our community center needs to furnish and equip their new office. 485 Mass. Ave., 8:30pm to 1am.

Fitchburg, MA — The Montachusett Gay Alliance will be holding a Christmas Party at 8 pm, 39 Myrtle St. Everyone should bring a \$1-2 gift that will be suitable for random gift-giving. For more information call 342-5963.

17 sun

Boston — Boston Universalist Gay and Lesbians will hold a potluck supper and holiday celebration, 6-9 p.m. Parish Hall of the Arlington Street Church. A special invitation to any and all who have attended this past year.

Lindenhurst, NY — The Board of Directors of The New Coalition of Human Rights will hold its next meeting at 8pm. All are invited, entertainment provided after the meeting, and a \$3 donation requested to help defray the costs of the Coalition. At the Dock Side Lounge, 771 9th St. For information call (516) 665-7373 or (516) 226-9838.

Cambridge, MA — Closet Space (WCAS 740 AM) The debut of Folkway's recording *Walls to Roses: Songs of Changing Men* by the Men's Music Collective. Guest Artists: Willie Sordill, Marcia Taylor and Kennie Arkin. 9 p.m.

Cambridge, MA — The Gay Academic Union of New England will hold its December meeting from 4 to 6pm in the Shepard Room of Phillips Brooks House, Harvard Yard.

18 mon

Boston — The Bar, 252 Boylston St. will hold a benefit for Jamaica Plain's Nazareth Children's Home at 9 p.m. Donation: one new toy, includes free buffet.

Boston — Feminist songwriter Joanna Cazden returns to Boston and Passims for an 8:30 p.m. concert. \$3. For further information call 492-7679.

19 tues

Boston — The Boston Area Gay and Lesbian Schoolworkers (BAGALS) will meet a 7:30 p.m., 355 Boylston St. Schoolworkers from all level are invited.

20 wed

Philadelphia — MCC/Philadelphia will hold its annual 12 Gay Days of Christmas: eleven open houses from Dec. 20-30, and a New Years eve Disco Party. For more information call (215) 763-5069.

21 thurs

Cambridge, MA — The Ducky Haven Cafe Collective invites all their friends and customers to a Solstice buffet and party. \$5 for women, \$3 for children up to 12. The collective requests that there be no drugs or alcohol at the supper or party.

Boston — The Little Flags Theatre invites all the waitresses and waiters in Boston and the surrounding area to attend *Mar(x)k on her Mind* for half price at the Boston Center for the Arts, 551 Tremont St. at 8 p.m. For reservations call 426-6602.

24 sun

Cambridge, MA — Closet Space (WCAS 740 AM) Gays in the Holiday Season: Lesbians and Gay men talk about their families, friends and their means of celebrating the holidays. 9 a.m.

Baltimore — The Baltimore Gay Alliance and Gay Community Center will hold a Winter Solstice Party at the Gay Community Center of Baltimore, 2133 Maryland Ave. from 9 p.m. till ... B.Y.O.B. and Nosh. For more information call (301) 837-3755.

Boston — MCC of Boston will hold Christmas Eve services at 7 p.m., and a joint service with the Old West Church at 11 p.m., both held at 131 Cambridge St.

Boston — An In-Town Boston Christmas Alkathon will be held from 6 p.m. Dec. 24 to 6 p.m. Dec. 25 at Church of the Covenant, 67 Newbury St.

25 mon

Worcester, MA — MCC of Worcester is holding an Open House, beginning at 12 noon, 2 Wellington St. For more information call 753-8360.

26 tues

NYC — Integrity/New York will celebrate the Eucharist of St. Stephen, followed by a Christmas Party. All members are

encouraged to bring special refreshments to share. Beginning at 7:30 p.m., St. Luke in the Fields, Hudson St. at Grove St.

27 wed

Boston, MA — WGBH-TV Channel 2, will present "Into the Morning: Wilta Cather's America," at 7:30pm. The program will be repeated at the same time on December 30.

Los Angeles — Men Overcoming Sexism, the 5th Annual National Conference on Men and Masculinity will be held at UCLA through Dec. 31. To obtain registration forms and information call (213) 473-4229.

28 thurs

Cambridge, MA — Amaranth will sponsor a benefit performance of the lesbian jazz-folk duo, "Gypsy" to support Sinister Wisdom. 7 p.m. and 9 p.m. at 134 Hampshire St. Tickets \$3.50 at Amaranth or The Women's Exchange. For more information call 354-8371 or 738-9015.

31 sun

Cambridge, MA — Amethyst Women is sponsoring a drug and alcohol free dance for Lesbian recovering alcoholics and women who would like to attend a drug free event, 9 p.m. at the Old Cambridge Church, 1151 Mass. Ave. Suggested price is \$3. Women should bring snacks and a candle to share.

Cambridge, MA — Closet Space (WCAS 740 AM) The Year In Review: Gay Journalist Nell Miller and others examine the events of 1978. 9 a.m.

Holliston, MA — Lambda of Middlesex will hold a New Year's Eve Party at 8pm. Call 429-6593 for more information.

Greetings from Gay Community News

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